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# SAINT MICHAEL THE ARCHANGEL:

## THREE ENCOMIUMS

BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA,  
SEVERUS, PATRIARCH OF ANTIOCH, AND  
EUSTATHIUS, BISHOP OF TRAKE

THE COPTIC TEXTS WITH EXTRACTS FROM  
ARABIC AND ETHIOPIC VERSIONS, EDITED, WITH A TRANSLATION BY

*most copied*  
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## PREFACE.

IN the summer of the year 1892 I had the pleasure of showing to the Marquess of Bute, at the British Museum, a bilingual Coptic and Arabic manuscript containing three unpublished Encomiums upon Saint Michael the Archangel by Abba Theodosius, Archbishop of Alexandria, Severus of Antioch, and Eustathius, Bishop of Trake, respectively; this manuscript is the property of Lord Zouche, who was so kind as to allow me to take a complete copy of it so far back as 1885. Lord Bute enquired concerning the contents of the Encomiums, and regretted that these interesting documents were not accessible to the students of the early history and literature of Egyptian Christianity, and subsequently he undertook to defray the expenses connected with the printing of the same.

To Lord Bute we already owe a work on the Coptic Liturgy,\* and it is to his help that those who occupy themselves with the Christian literature of Egypt owe the appearance of this contribution to printed Coptic texts.

There is no reason for doubting that the three Encomiums were written about the beginning of the

\* *The Coptic Morning Service for the Lord's Day*, translated into English by John, Marquess of Bute, K. T., with the original Coptic of those parts said aloud, London, 1882.

VII<sup>th</sup> century of our era, and in them we see some of the earliest specimens of this class of Coptic literature in existence. The most ardent lover of Coptic literature must confess that the lives of Coptic saints and the Encomiums upon them are generally too full of miracles and somewhat monotonous exhortations to the listener and reader, but the Encomiums now published for the first time are interesting exceptions to the rule, for they contain narratives which are full of importance, not only for the philologist and antiquary, but also for the student of comparative folk-lore and demonology. To the Coptic texts are appended the complete narrative portions of the Arabic translation of the Encomiums, and the Ethiopic version of the Encomium upon Saint Michael by Severus of Antioch, edited from a venerable manuscript of the XV<sup>th</sup> century in the British Museum.

The Encomium by Eustathius, Bishop of Trake, is of special interest, for it supplies details concerning the making of an εἰκών of Saint Michael, and contains an extract from the Coptic version of *Physiologus*, which we now know existed. To my friend Prof. I. Guidi of Rome I am indebted for valuable assistance in reading the proof sheets of the Arabic portion of the work.

May 15. 1894.

E. A. WALLIS BUDGE.

## INTRODUCTION.

The manuscript from which the Coptic texts printed in this volume are taken is the property of Lord Zouche, and was brought from Cairo by Curzon, the famous author of *Visits to Monasteries in the Levant*, London, 1849, some fifty years ago. It consists of 187 leaves of thick brownish-white paper, which now measure  $11\frac{5}{8}$  in. by  $9\frac{5}{8}$ ; the edges have been trimmed and gilded, and the book is bound in modern binding. On the inside of the front cover is written: —

“History of the wonders produced by the cabalistic use of the name of the Archangel Michael. A very early, and very fine Coptic Manuscript, with the Arabic translation on the margin. It came from Cairo, and is the finest Coptic manuscript on Paper I have seen.”

Whether this is Mr. Curzon's handwriting I am unable to say.

Each page is occupied by one column of 21 lines of Coptic text, and to the right is a narrower column of Arabic which forms a version of the Coptic text; the paragraphs are short, and each begins with a capital letter. Nearly every page of the manuscript is bespattered with grease which fell from the candles, by the

light of which it was read in church on the twelfth day of the month Athór. The quires are twenty-three in number, and are signed with letters on the top corners of the pages; twenty-one quires consist each of eight leaves, one of ten, and one of eleven. The page opposite to the first leaf inscribed with text is ornamented with a cross painted in gold, over which an intricate lace pattern in blue is traced, and bears upon it traces of inscriptions in red ink. The book is complete with the exception of a few lines of the title of the first Encomium therein, and a few lines at the end of the third or last Encomium; the titles of the Encomiums are written in red and black, and on fol. 88*a* are some designs in gold and blue somewhat similar to those reproduced from the Xth century Coptic MS. (Borgia Collection, No. 108) by M. Hyvernat in his splendid *Album de Paléographie Copte*, Paris, 1888, pl. 13. The manuscript, when finished, was carefully read by some one who made a number of alterations and corrections in the text (see foll. 14*a*, 31*b*, 43*a*, 48*a*, 50*b*, 51*b*, 59*a*, 149*b* &c.), who occasionally added variant readings (see fol. 69*b*), and who added in the margins words which the scribe had omitted.

Bound up with the manuscript, at the end, is a leaf which belongs to another book which seems to have been written about the same period, and by the same scribe.

The colophon reads: —

ἕΝΕ ΦΡΑΝ ἢ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠΝᾶ ἔΘ  
 ΟΥΛΒ †ΤΡΙΑΣ ἔΘ ΟΥΛΒ ΟΥΟΖ ἢ ΔΜΟΟΥΣΙΟC ΕCΧΗ  
 ἕΝΕ ΟΥΜΕΘΝΟΥ† ἢ ΟΥΩΤ ΦΑΙ ΓΑΡ ΠΕ ΠΕΙ ΝΟΥ†

ἔβην οὐμθέμνι ἄνον ἅα νικρηστιανος τενογῶπῳτ  
ἵμνος τεητῶουγ νας.

Αἰῶπῳπὶ ἵνσε παὶ ῶε ἵ ἐρ φμεγῖ ἐθ νανε ρ  
ἵτε παὶ ἄριον ἵ ζωμ ἔβολζιτεν πιογλζσαζνι νεν  
προνιὰ ἵ πενιῶτ ἔτ ταινογτ πι πατριαρχης  
ἐθ οὔαβ αββα ἰωαννης πηρεφερζεμι ἵ νενίψγχι  
πι μα ἵ εσωουγ ἐτ ἐνζοτ φη ἔταρ ἐρ οὔωινι ἔβην  
νι ἐκκλησιὰ ἵτε ιιορθοδοξος ζιτεν νερξεσωουγὶ ἵ  
πνῆτικον ἐθ βεβι ἔβολῆεν ῶωρ πῶς ταχρορ ζιχεν  
περ θρονος ἵ ζαν νιῶ ἵ ρομπι ἔβην ζαν σοου  
ἵ ζιρηνικον τεραιτεν ἵ ἐνῖῶα ἵ περξεσοουγ.

Ἐβολζιτεν οὔεζιμι ἵ μακαρια ἵ ναι χρῆς ἵ  
ναι ἀραπι ἵ ναι προσφορὰ ἵ ναι ῶεμμο ἵ ναι  
π ἐθ νανερ νιβεν ασθαιμορ ἔβολῆεν περξιν ἕτσι  
ἵ νι νι ἐρ φμεγῖ νας ἐθβε πογχοι ἵ τεσ ψγχι  
ἅα τ ζιζ ἵ οὔεζιμι οὔ ναι νογτ ἐγμογτ ἐ περ-  
ραν κε μελοχ οὔορ αςτινρ ἵ τᾱγιά ἵ [ε]κκλησιὰ  
ἵτε παρχιαγγελος ἐθ οὔαβ νιχηανλ ρας ἐλ ἅαλις  
σα ρης ἵ ναι ναβῶλων.

Πῶς ιης πῆς πιαληθῖνος ἵ νογτ ἐρ ἐβι ἵτεσ  
θῶσιὰ ἵ τοτ σ ἵ φρητ ἔταρ ῶωπ ἔρορ ἵ πιδω-  
ρον ἵτε ἅβελ πῶμνι νεν τῶγσιὰ ἵτε πεν ἰωτ  
αβρααμ νεν πισθοι ἵ οὔρῖ ἵτε ζαχαριασ πιογνβ  
νεν τ τεβι σοουτ ἵτε τῆρηα ἵτεφαρεζ ἐ πε-  
σωνῆ ἵ ζαν νιῶ ἵ ρομπι ἔβολζα πιρασμοσ νιβεν  
οὔορ ἐῶωπ ασϷανὶ ἔβολῆεν σωμα ἵ φρητ ἵ  
ρωμι νιβεν ἵτε παρχιαγγελος ἐθ οὔαβ νιχηανλ  
τωβζ ἵ πῶδ ἵτερ χα νεςνοβι νας ἔβολ οὔορ  
ἵτερξελαι ἵ περραν ζι πῶωμ ἵ πωνῆ τερ ἵτοπ  
ἵμμος νεν νη ἐθ οὔαβ τηροῦ ἔβην κεη ρ ἵ νενιοτ  
ἐθ οὔαβ αβρααμ νεν ἱσακ νεν ἱλκωβ ζεν πιπα-

ΡΑΔΙCOC ἸΤΕ ΠΟΥΝOQ ΞΕΝ ΘΜΕΤΟΥΡO ἸΤΕ ΜΙΦΗΟΥΙ  
 ἌΜΗΝ ἘCΕΩΩΠΙ ΛΑC ΜΙΒΕΝ ΕΘ ΝΑCOC ΧΕ ἌΜΗΝ  
 ΕΡΕΒΙ ΚΑΤΑ ΠΙCΜΟΥ ἌΜΗΝ.

ΠÈΡΟΟΥ ΦΑΙ CΟΥΖ Ἰ ΠΑΩΜΙ Ϙ Ϙ Ϙ̄ϕ̄ϕ̄.

“In the name of the Father, and of the Son, and of the  
 “Holy Spirit, the Holy and Consubstantial Trinity, which  
 “existeth in One Godhead; this in very truth is our  
 “God, and we Christians worship it and glorify it.

“This copy of this holy book, a memorial of good,  
 “was written by the command and by the care of our  
 “glorious father, the holy Patriarch, Abba John,<sup>1</sup> the  
 “governor of our souls, the shepherd whom we reve-  
 “rence, who illumineth the churches of the orthodox by  
 “means of the spiritual instruction which poureth from  
 “his mouth (may God confirm him upon his seat for  
 “many years of peaceful time, and may He make us  
 “worthy of his blessing!), by a blessed woman, who  
 “loved Christ, who loved [to make] alms and oblations,  
 “who loved strangers, and who loved all things that  
 “were good, and she by the God-loving woman, whose  
 “name is called Melokh, had it made by her own true  
 “labour that it might be a memorial for her for the sal-  
 “vation of her soul, and she gave it to the holy church  
 “of the holy Archangel Michael at Râs el-Khalij,<sup>2</sup> to the

<sup>1</sup> *I. e.*, Yûnas ibn Ali Ghâlib, who sat from A. D. 1189—1216; see Renaudot, *Historia Patriarcharum Alexandrinorum*, p. 554; Wansleb, *Histoire de l'Église d'Alexandrie*, p. 325; Malan, *A Short History of the Copts*, p. 95; and Le Quien, *Oriens Christianus*, tom. ii. p. 488.

<sup>2</sup> *I. e.*, رأس الخليج “the head of the canal,” which is often



“south of Babylon.<sup>1</sup> May the Lord Jesus Christ, the true “God, receive her offering from her hand, even as He “received the gifts of Abel<sup>2</sup> the righteous man, and of “our father Abraham,<sup>3</sup> and the incense of Zacharias<sup>4</sup> the

called خلیج مصر “the canal of Miṣr,” الخلیج الكبير “the great canal,” and خلیج امیر المؤمنین “the canal of the Commander of the Faithful.” This canal is said to have been dug by ‘Amr ibn el-‘Âsî, A. H. 23, and it is supplied with water from the narrow arm of the Nile which flows to the east of the Island of Rôḍa; the mouth of it is situated a little to the N. W. of Old Cairo, and it lies due west of the Christian cemeteries and “mounds of rubbish” which are found to the south of the modern city of Cairo. Following a course more north than east, it runs through the entire city, and an authority quoted by Yâḳût says that it formerly extended as far as the Gulf of Suez (من النيل الى بحر (القلزم)), and that ships sailed upon it carrying food to Mecca and Medîna. See Dozy, *Supplément*, tom. i. p. 389. col. 2; Wüstenfeld, *Yâḳût*, tom. ii. p. 466, at the top. For native explanations of خلیج see *Kâmûs*, ed. Bûlâk, vol. i. p. ۱۸۵; and for the descriptions of the buildings at Fûm el-Khalij, see Baedeker, *Lower Egypt*, p. 304.

<sup>1</sup> As M. Amélineau has pointed out (*La Géographie de l'Égypte*, p. 551), the use of the name Babylon here is somewhat loose, and the writer has clearly identified Babylon with Old Cairo. In the list of churches in Maṣr given by *Ibn Dak-mâḳ* in his كتاب الانتصار بواسطة عقد الامصار ed. Bûlâk, ۱۸۹۳, p. ۱۰۷ the church of St. Michael is said to be situated “to the south of Maṣr, opposite to the pool in the neighbourhood of the mosque” كنيسة ميخائيل هذه الكنيسة بظاهر مصر قبالة بركة الشعبية بجوار (المسجد); and Makrîzî, ed. Bûlâk, vol. i. p. ۵۱۷, says that there was a church of Michael “near the Khalij of the Beni Wa'il, at the southern exit of the city of Miṣr” عند خلیج بنی وائل خارج مدينة مصر قبطی

<sup>2</sup> Genesis iv. 4.

<sup>3</sup> Genesis xv. 9.

<sup>4</sup> St. Luke i. 9.

he had written upon the season of the new year, and upon the festivals; and upon Saint John the Baptist, he declares his intention of speaking once again on the occasion of the festival of Saint Michael.

According to Theodosius Michael is, after Christ, the chief of those who feast in the Palace of the heavenly kingdom, and there he sits surrounded by Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, John the Baptist, the Twelve Apostles, and the armies of the saints and martyrs; in the same place are the Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities, and Powers. The feast is made ready, and Theodosius, going to each of the Patriarchs, Prophets, and Apostles, asks him if he doth not rejoice on the day of the festival of Michael; each of these calls to remembrance some tribulation from which he was delivered by the Archangel Michael, and declares the joy with which he celebrates the festival. Michael entreated God to forgive Adam, he carried Abel's sacrifice up to God, he nourished Seth when his mother's milk failed, he took Methuselah's prayers up to God, he guided Noah's ark, together with Gabriel he ate with Abraham under the tree of Mamre, he took the knife from Abraham's hand when he was about to slay Isaac,<sup>1</sup> he fixed Jacob's wages

works of his extant in Syriac see Wright, *Cat. Syr. MSS. in the British Museum*, iii. p. 1329, col. 2; Assemànî, *B. O.*, ii. 80; and Zotenberg, *Catalogue*, p. 27.

<sup>1</sup> When Abraham bound Isaac, "Michael, the high-priest above,

in Mesopotamia, he caused Joseph to be made ruler of Egypt, he led the Israelites<sup>1</sup> under Moses<sup>2</sup> and Aaron unto the promised land, he helped Gideon to war against Midian, he gave Samson to his parents, he helped Solomon<sup>3</sup> to build the temple, he slew 185,000 Assyrians, he comforted Isaiah and Jeremiah in their

bound Gabriel," מִיכָאֵל כְּהֵן גְּדוֹל שֶׁל מַעֲלָה עִקְרוֹ לַגַּבְרִיאֵל; see Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 816.

<sup>1</sup> Michael is essentially the angel of the Jews, who derive his name, מִיכָאֵל, from מִי + כָּאֵל in the passages מִי כְמוֹכָה בָּאֱלֹהִים (Exodus xv. 11) and אֵין כָּאֵל יִשְׂרָאֵן (Deuteronomy xxxiii. 26). He is one of the four angels (Michael, Gabriel, Uriel and Raphael) who stand round God's throne, and his position is at His right hand; he is God's banner-bearer. The seventy nations of the world have each a prince like Michael, and these princes are their gods; but Michael acts only under the orders and direction of אֱלֹהִים, Who taketh care for Israel. Michael is often associated with Gabriel, and together with him set fire to the Temple in Jerusalem; he is the prince of the Jews, and the "governor of Jerusalem," and at the coming of the Messiah it is he who will blow the trumpet. See Daniel x. 13, 21; xii. 1; Buxtorf (*ed. Fisher*), p. 609; and Eisenmenger, *Entdecktes Judenthum*, Bd. i. pp. 850—853; ii. pp. 383, 713.

<sup>2</sup> Michael is said to have been the teacher of Moses, and זַנְזַנְזַל also was his teacher; now by taking the numerical values of the letters forming these names we have:

$$\text{מִיכָאֵל} = 40 + 10 + 20 + 1 + 30 = 101$$

$$\text{זַנְזַנְזַל} = 30 + 1 + 3 + 7 + 50 + 3 + 7 = 101$$

See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 858; ii. 375.

<sup>3</sup> On the day when Solomon married Pharaoh's daughter, Michael the great prince came down from heaven and set a great reed in the sea; round about this reed a forest sprang up, and on this spot was the city of Rome built. See Eisenmenger, *Entdecktes Judenthum*, Bd. i. p. 736.

affliction, he shut the lions' mouths for Daniel, he rolled the stone from the sepulchre wherein Christ had lain, he cooled the furnace for the Three Children, and he strengthened every saint and martyr to endure affliction and torture. To this great Archangel Theodosius exhorts his hearers to make offerings, and these he will present unto God, and deliver the donors thereof from everlasting punishment. Whatsoever a man giveth unto Michael will be returned unto him two-fold in this world, and God will shew mercy unto him in His kingdom. That his hearers may have no doubt about the ready help of Michael, Theodosius narrates what he did for the pious Dorotheos, and his wife Theopisthe, in a time of great trouble and affliction.

Dorotheos and Theopisthe lived in the city of Senahor,<sup>1</sup> where they possessed much land, and flocks and herds, and great wealth; they were devout Christians, and loved the Archangel Michael, and on the eleventh day of each month they sent large gifts and wine to his church, that his festival might be celebrated on the morrow with due pomp and reverence. After they had visited the church on the day of the festival, it was their custom to entertain the poor, and the maimed, and the halt, and the blind, and the destitute, and to feed them with food and wine, and this they did until their name spread throughout the whole land of Egypt. After a time it fell out that no rain came upon the

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<sup>1</sup> Or *ΣΥΝΖΩΡΙ*, Arab. *سهن*, a city in the Delta at no great distance from Saïs; see Amélineau, *La Géographie de l'Égypte*, Paris, 1893, p. 415*f*.

earth, and that for three years in succession the waters of the Nile did not rise to their usual height; many people died, and the cattle perished of thirst. During two of these years Dorotheos and his wife continued to give alms and oblations as usual, but when the third drew nigh they found that all their cattle were dead, with the exception of a single sheep; moreover, all their stores had come to an end, and they had no wearing apparel left except the dress in which they were wont to celebrate the Sacrament. Having sacrificed their last sheep on the eleventh day of Paôpi (*i. e.*, October 8), they had nothing left wherewith to celebrate the annual festival of Saint Michael which took place on the twelfth day of Athôr (*i. e.*, November 8), and in these straits Dorotheos determined to sell his own and his wife's apparel that he might obtain the wherewithal to buy a sheep. He exchanged his own festal garments for corn, but the shepherd to whom he went refused to give him a sheep of the value of one third of a *dînâr*<sup>1</sup> in exchange for Theopisthe's silken dress, on the ground that no one in his house wore anything but woollen garments. When Dorotheos had left him and was walking along the road sadly, he met a general riding upon a white horse, and accompanied by soldiers, who asked him why he was thus carrying his wife's garments; he explained to him that a great man had come to visit him, and that he had no money to buy a sheep to slay in his honour, and that he was going to sell his wife's garments to buy one. The general, who was, of

<sup>1</sup> The *dînâr* was worth about ten shillings in English money.

course, Michael, promised to obtain a sheep for him if he would receive him and his company into his house, and Dorotheos having gladly undertaken to do this, the general sent a soldier to the shepherd for a sheep of the value of a third of a *dinâr*. Next the general sent a soldier to the fish market for a fish, also of the value of a third of a *dinâr*, and when he had brought it, the company moved on to the house of Dorotheos. Having arrived at the door the general knocked and was admitted by Theopisthe, who bade him welcome on Saint Michael's day, and who looked upon the sheep and the fish in glad surprise; the general gave orders that the sheep should be killed, but commanded them not to touch the fish until he had himself done what he wished with it. The happy husband and wife made ready cushions whereon the general was to recline, they had the sheep killed, and did all in their power to make their house fit to receive the general, who they thought to be a local governor. Now when Dorotheos went into the wine-cellar to bring out what little wine was left, he found it filled with vessels of wine up to the very door; and when he went to the place where the oil was kept for food and anointing purposes, he found there seven jars filled with oil to the very brim, and other vessels which contained butter, cheese, vinegar, and every other household necessary. And when he and his wife had gone into their bed-chamber they found a chest filled with richer and more goodly raiment than that which they had worn at their wedding. Out of their newly gotten abundance they prepared a great feast, and laid the tables for the brethren, they arrayed

themselves in rich apparel, and went into the church of the Archangel Michael, and partook of the Mysteries, and knelt down before the image of the saint, and offered up prayer and thanksgiving for the great thing which had been done for them.

Soon after they had returned to their house the general and his soldiers arrived, and when he had taken his seat, he asked for the fish, and told Dorotheos to open it; when this had been done he took out the maw, which was very large, and found therein a bundle sealed with seals. The general took the bundle, and opened it, found it full of gold money, and when it had been counted there were found to be three hundred golden *danânîr*,<sup>1</sup> and three small pieces each of the value of a third of a *dînâr*; these he gave to Dorotheos and told him to give one third of a *dînâr* to the shepherd, another to the fishmonger, and another to the man from whom he had obtained corn in exchange for his own garments, and to keep the three hundred *danânîr* as an earnest of what should yet be given unto them. When Dorotheos protested against receiving all this great gift, the general shewed him who he was, and told them that all the gifts which they had made unto the Archangel Michael had been made unto himself, for he himself was Michael. What he had given them was only the interest upon the capital which was laid up for them with God in the heavenly Jerusalem; having thus spoken he went up

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<sup>1</sup> *I. e.*, about one hundred and fifty pounds in English money.

into heaven. With exhortations to a godly life and almsgiving Theodosius brings his Encomium to an end.

## II. THE ENCOMIUM<sup>1</sup> OF SEVERUS, PATRIARCH OF ANTIOCH.<sup>2</sup>

This Encomium was pronounced on the day of the festival of Saint Michael, which happened to fall upon a Sunday. After a series of quotations from the Psalms and Saint Matthew's Gospel, Severus proceeds to tell the story of Ketsôn the merchant, and of his conversion from Paganism to Christianity. Ketsôn was a native of Entikê, and was a very rich merchant, who on one occasion loaded a ship with his wares and sailed to Kalônia; he arrived on the first day of Athôr, and stayed there and sold his merchandise. On the eleventh day of Athôr he saw men draping the shrine of Saint Michael with cloth, and crowning it with lanterns, and he tarried there to see what would be the end of the matter; in the evening men lit the lamps and sang hymns, and Ketsôn determined to pass the night by the door of the shrine to

<sup>1</sup> The Ethiopic version of this Encomium printed on pp. 294—216 is taken from Brit. Mus. MS. Orient. No. 691, foll. 156a—170a; see Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, p. 163. For a French version of the Coptic text see Amélineau, *Contes et Romans*, tom. i. p. 85.

<sup>2</sup> He sat from A. D. 512—519. For lists of his works see Wright, *Catalogue of the Syriac MSS. in the British Museum*, pp. 1322—1324; Assemâni, *B. O.*, ii. pp. 46, 80, 96, 120, 126, 158, 205, 283, 298; Zotenberg, *Catalogue*, pp. 27, 37, 64, 123; Cave, *Hist. Lit.*, tom. i. p. 499ff; and Fabricius, *Bibl. Græc.* tom. x. p. 614ff.



see what would take place therein. When the night had come the clergy and the congregation performed the service, and in the morning Ketsôn set out to visit two Christians of his acquaintance, and to ask them the meaning of what he had seen. When he had heard from them of Saint Michael's power, he asked them where he could find him, for he wished to ask him to deliver him from evil, but they told him that he could only see Michael when he had become a Christian; Ketsôn promised to give each of them money<sup>1</sup> if they would help him to become a Christian, and they agreed to take him to the Bishop to be baptized. On the morrow the three men went to the Bishop, who asked the stranger whence he came, what god he worshipped, and if he had a wife and family; and when he learned that Ketsôn had a wife and family in his native town, he sent him away to persuade his wife to become a Christian, lest, being baptized without her knowledge, she should cause him to apostatize. During the return of Ketsôn by sea to his native city the Devil raised up a mighty storm which well-nigh swamped the ship, but when he had cried out to Christ, the winds sank to rest, and the waves went down, and he arrived at home in safety; his wife decided to become a Christian without any hesitation, and having made all ready they set out for Kalônia. And when they had returned to

<sup>1</sup> On page 54\*, line 28, strike out the words "a basket of." The Arabic version reads, "I will give to you a *dinâr* apiece"; **KOT NONICMA** must then mean some coin like a *dinâr*, or of that value.

the Bishop he baptized Ketsôn, and his wife, and their four sons, giving them the names of Matthew, Irene, John, Stephen, Joseph and Daniel. Ketsôn tarried in Kalônia for one whole month to be instructed in the things of his new religion, and he gave six hundred *mathakîl*<sup>1</sup> to the shrine of the Archangel.

Soon after Matthew, who was formerly called Ketsôn, had returned to his city, he died, and his fellow citizens began to persecute his widow and sons, probably because they had changed their religion, and they went so far as to plunder their storehouse. By the advice of John, the eldest son, the whole family went and lived in the "royal city", but scarcely had they taken up their abode there when the house of a nobleman called Sylôn was broken into and plundered, and the Devil, who had taken upon himself the form of a man, went about throughout the city accusing Matthew's sons of having committed the robbery, and the young men were dragged before Kesanthos the governor to answer for the crime. While the examination was taking place Michael, in the form of a patrician, came and sat down by the governor, and suggested that Matthew's youngest son should go to house of the chief watchman, and command the stolen things to appear in the name of Jesus Christ; when this had been done a voice bade them go into the cellar, and having done so they found all Sylôn's property hidden therein.

Shortly afterwards a certain man invited some

<sup>1</sup> *I. e.*, about three hundred pounds in English money.

friends to a feast in his house one evening, and as one of them was returning home, a scorpion stung him, and he fell down and died immediately. The watchmen of the city found the body, and seeing no traces of violence upon it, they buried it in the morning. And again the Devil, who took upon himself the form of a man, went about the city accusing the four young men of the murder, and they were brought into the governor's presence with their hands tied behind them, and with heavy chains upon their necks. Once more Michael appeared in the form of a nobleman, and having heard the accusation which had been brought against the young men, he suggested that the dead man himself should be brought into the court, and asked to say who or what had killed him; when this had been done Michael commanded Daniel, the youngest son of Matthew, to adjure the dead man in the name of Christ to say what had happened unto him, and he stated straightway that the bite of a scorpion had killed him. After this Michael went up into heaven with great glory, taking the soul of the dead man with him.

By the advice of John, Kesanthos the governor wrote to the Emperor Constantine,<sup>1</sup> and informed him of the wonderful thing which had happened, and asked him to send to his city a Bishop who should enlighten his town with the true faith; when the Emperor heard this he wrote to John,<sup>2</sup> Archbishop of Ephesus, and

<sup>1</sup> He was Emperor from A. D. 306—337.

<sup>2</sup> There is clearly a mistake here, for John of Ephesus was not born until A. D. 516, but it is equally clear that John of Ephesus is meant by the writer of the Encomium, for he was

asked him to go and baptize the people of the city of Entias. Shortly after, John set out with two deacons, an elder, a reader, three singers of Psalms, and twelve other men, and they took with them an altar, altar coverings, sacramental vessels, books, and everything that was necessary for the founding of a church. On the arrival of the Archbishop, the governor of Entias, and John the son of Matthew, and all the people of the city went out to meet him, and they escorted him into the city and were blessed by him. On the morrow they began to build a church to the Virgin Mary, and by the help of every man in the city it was finished in sixteen days; the baptism of the people by the Archbishop next took place in a pool of water situated to the east of the city, and John, the son of Matthew, was consecrated bishop over them. A few days later the new bishop suggested to Kesanthos the governor that they should build a church in honour of Saint Michael, and after eight months the coping stone was put on, and the building was consecrated to Saint Michael on the twelfth day of Athôr. After the bishop and the governor had taken part in the Communion they went into the city with the multitude, and set fire to the temple of Zeus, and a large church dedicated to the Apostles was afterwards built upon the spot where the pagan edifice had stood. These things were duly reported to the Emperor Constantine (sic), and he glorified God. The *Encomium* ends with exhortations to a godly life.

famous as a founder of churches and monasteries. For Constantine we should probably read "Justinian".

III. THE ENCOMIUM<sup>1</sup> OF EUSTATHIUS,<sup>2</sup>  
BISHOP OF THE ISLAND OF TRAKE.<sup>3</sup>

The third and last Encomium on Saint Michael by Eustathius is perhaps the most interesting in the book. It was composed for recitation on the Archangel's festival, which took place on the twelfth day of Paôni (*i. e.*, June 6), and in it Eustathius sets forth the history of the noble lady Euphemia, the wife of Aristarchus, a general in the service of the Emperor Honorius, by whom he had

<sup>1</sup> A French version of this Encomium, translated from another MS. I believe, is published by M. Amélineau in his *Contes et Romans de L'Égypte Chrétienne*, tom. 1. p. 21 ff.

<sup>2</sup> The name is given as Anastasius by M. Amélineau, but in any case I am unable to identify the bishop to whom this Encomium is attributed.

<sup>3</sup> I have translated the word **ⲒⲏⲘⲘⲐ** by "island", but it is not by any means clear that Trakê was an island in the ordinary sense of the word. In the Coptic text (see *infra* p. 14, l. 25) Jacob says **ⲁⲓⲫⲱⲧ ⲱⲗ ⲧⲏⲏⲘⲘⲐ** "I fled to the Island", and **ⲏⲏⲘⲘⲐ** here is the exact translation of **جزيرة**, "Island", an Arabic name for Mesopotamia, that is the land between the two rivers, or the land entirely surrounded by the Tigris and Euphrates. As our author says that Trakê was "the Island to which the Empress [Eudoxia] banished Saint John Chrysostom", and as this famous man was banished first to Cucusus, a village in the mountains on the borders of Cilicia and the Lesser Armenia, secondly to Arabissus, about sixty miles from Cucusus, and thirdly to Pityus, at the foot of the Caucasus, on the N. E. of the Black Sea, we must assume that this district represents the "Island of Trakê" referred to by Eustathius. M. Amélineau translates "l'île de Turquie", and adds the pertinent remark, "Les Coptes n'ont jamais eu de notions bien précises en fait de géographie" (*op. cit.*, p. 21).

been appointed governor of Traké. He was a Christian, and had received baptism at the hands of Saint John Chrysostom,<sup>1</sup> and for many years he made gifts and offerings on the twelfth, twenty-first, and twenty-ninth days of every month, on the festivals of Saint Michael, of the Virgin Mary,<sup>2</sup> and of the birthday of our Lord<sup>3</sup> respectively; finally he was seized with mortal sickness, and knowing that his death was nigh, he called Euphemia his wife to him, and charged her to neglect in no way the "offering of the holy Archangel Michael", and to continue to do alms, and to make the customary gifts to the church after his death; the pious lady promised not only to make the customary gifts, but to increase them. She then begged her husband before his death to instruct a painter to paint a picture of the Archangel Michael upon a wooden tablet, that she might hang it in her bed-chamber to induce the saint to protect her, and to be her guardian after the death of Aristarchus. The dying man straightway sent for a cunning painter, and told him to paint upon a wooden tablet the figure of the Archangel, and to cover it with a plate of fine gold inlaid with precious stones; when this was done and brought to him, he gave it to Euphemia, who rejoiced over it with great joy. Aristarchus marvelled when he saw his wife's gladness, but being touched by the mournful words with which she described the

<sup>1</sup> Born about A. D. 347, and died 407.

<sup>2</sup> The annual commemoration takes place upon the twenty-first day of Tôbi.

<sup>3</sup> The annual commemoration takes place upon the twenty-ninth day of Khoiak

widow's lonely condition, he took her hand and laid it upon that of the figure of the Archangel, and, in a solemn address to the Saint, committed his wife to his care; Euphemia was comforted by this act of her husband, and she believed that no wiles of the Devil could prevail over her. Aristarchus died shortly afterwards, and his pious widow continued to give the gifts which her husband was wont to give, and added thereunto.

Meanwhile, however, the envy of the Devil was stirred up, and taking upon himself the form of a nun, he went to Euphemia's house accompanied by devils, also in the forms of nuns, and having gained admittance to her presence, he began to tempt her to promise to marry Hilarichus, the chief prefect in the service of the Emperor Honorius,<sup>1</sup> whose wife had recently died; the Devil shewed her many gold and silver ornaments to persuade her, and at length Euphemia told him that she would marry a second time without hesitation provided that her guardian gave her the permission to do so. The Devil asked who the guardian was, and thinking that it must necessarily be a man, began to charge her with infidelity and deceit, until finally, at the Devil's request, she agreed to shew him who her guardian was, on the condition that the Devil should turn to the east, and pray to God to be forgiven for the evil thoughts which he had harboured concerning herself. This the Devil refused to do, and excused himself by saying that he had vowed to pray nowhere except in his own cell, and when Euphemia

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<sup>1</sup> He reigned from A. D. 395—423.

gained the better of him in the argument which followed upon this statement, he threatened to do violence unto her; and when, seeing that he changed his form and appearance frequently, she cried out for help to Saint Michael, and made the sign of the Cross over herself, the Devil and all his works disappeared "like a spider's web".

And the Devil appeared a second time to her in the form of an Ethiopian, with the head of a goat, and with bloody eyes, and his hair stood up like the bristles on a mountain pig; he carried a sharp two-edged, drawn sword in his hands, and at the sight of him Euphemia fled for help to the tablet with the Archangel's likeness upon it. When the Devil saw this he was afraid to enter the bed-chamber, and standing outside he began to curse the wooden tablet which Euphemia had in her hands. Calling to remembrance, one after another, his evil deeds in days of old, and admitting that this piece of wood has baffled his wiles, even as the wood of the Cross baffled him before, he threatens that he will come again to Euphemia on a twelfth day of Paôni (*i. e.*, June 6), for on that day Michael will be kneeling in prayer before God, and entreating Him to make the Nile to rise to its proper height during the inundation,<sup>1</sup> and to make the rain and dew to fall, and

<sup>1</sup> This is interesting as shewing how completely the attributes of Hâpi, the old Egyptian god of the Nile, had been transferred by the Copts to a Jewish Archangel; in Eisenmenger (*Entdecktes Judenthum*, ii. p. 379) a passage is quoted wherein Michael is said to be the prince of the waters, under whom are seven princes.

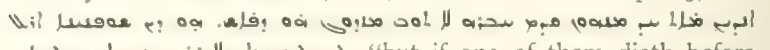
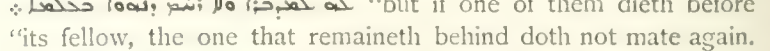
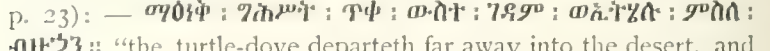
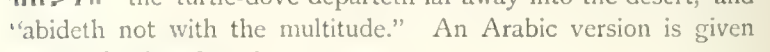
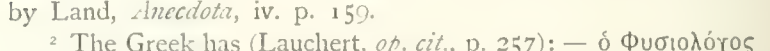
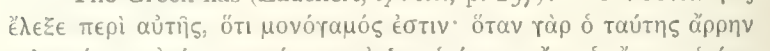
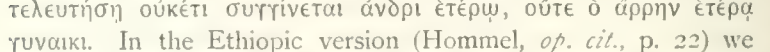
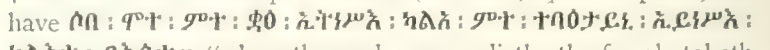
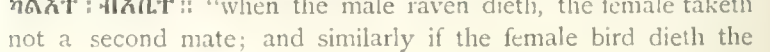

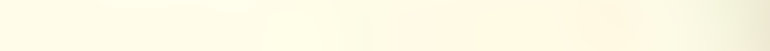


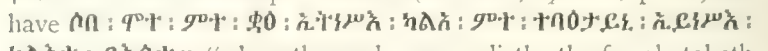
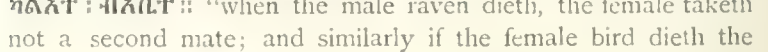

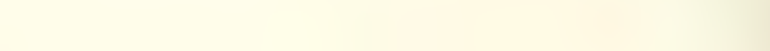
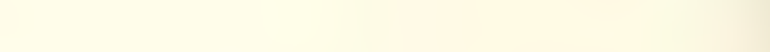



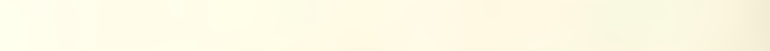
as he must continue in prayer ceaselessly for three whole days and nights, it will be impossible for him to come to help her; and the Devil threatens that when he comes, he will break the wooden tablet in pieces over her head. When Euphemia ran towards him holding the tablet he disappeared.

When the next twelfth day of Paóni had come, at the first hour of the day, the Devil appeared to Euphemia in the form of the Archangel Michael; on his head was a crown set with pearls of great price, a girdle of gold inlaid with precious stones encircled his loins, in his hand was a golden sceptre, but it lacked the figure of the Holy Cross, and he was provided with wings.<sup>1</sup> After speaking to her words of comfort he told her that he had been sent to her by God to say that her husband had already inherited the good things of the kingdom, and to advise her to desist from squandering all her wealth in giving gifts to the poor. He shewed her what evils the Devil had brought upon Job because of his envy of him, and how he had blinded Tobit by devils who had taken the form of birds, and he then advised her in the name of God to marry Hilarichus, that she might bear him a son to inherit all her possessions after her death. Perceiving at once that her visitor was the Devil himself, she challenged him to shew her any passage in the Scriptures which directed her to cease from doing alms and

<sup>1</sup> In Coptic MSS. Michael's head is surrounded with a halo; see Hyvernat, *Album de Paléographie Copte*, Paris, 1888, plate LI.

deeds of charity, and to marry a second time; in support of the quotations which she makes from the Bible and of her arguments in favour of the life which she was then leading, she appeals to the testimony of the book *Physiologus* wherein it is said: — “When the first mate of the turtle-dove dieth, it doth not dwell with a second mate, but it departeth unto the wilderness, where it hideth itself until the day of its death.<sup>1</sup> And he also sheweth us that the raven family doth not dwell with any mate save one,<sup>2</sup> and that as we read

<sup>1</sup> The Greek has (Lauchert, *Geschichte des Physiologus*, p. 258): — ὁ Φυσιολόγος ἔλεξεν περὶ τῆς τρυγόνος· ὅτι ἀναχωρεῖ κατ’ ἰδίαν τοῖς ἐρήμοις, διὰ τὸ μὴ ἀγαπᾶν μέσον πλήθους ἀνδρῶν εἶναι, and with this compare ἔχει δὲ τὸν ἄρρηνα ἢ τρυγῶν τὸν αὐτὸν καὶ φάττα, καὶ ἄλλον οὐ προσίενται, καὶ ἐπιάζουσιν ἀμφοτέρῳ καὶ ὁ ἄρρηνα καὶ ἡ Θέλεινα; see Aristotle, *H. A.* ix. 7. The Syriac version reads (Land, *Anecdota*, tom. iv. p. 63): —   “but if one of them dieth before its fellow, the one that remaineth behind doth not mate again. The turtle-dove goeth to the wilderness, and loveth not to be “in the world”; and the Ethiopic (Hommel, *Physiologus*, text, p. 23): —  :  :  :  :  :  :  :  :  : “the turtle-dove departeth far away into the desert, and abideth not with the multitude.” An Arabic version is given by Land, *Anecdota*, iv. p. 159.

<sup>2</sup> The Greek has (Lauchert, *op. cit.*, p. 257): — ὁ Φυσιολόγος ἔλεξε περὶ αὐτῆς, ὅτι μονόγαμός ἐστιν· ὅταν γὰρ ὁ ταύτης ἄρρηνα τελευτήσῃ οὐκέτι συγγίνεται ἀνδρὶ ἑτέρῳ, οὔτε ὁ ἄρρηνα ἑτέρῳ γυναικί. In the Ethiopic version (Hommel, *op. cit.*, p. 22) we have  :  :  :  :  :  :  :  :  : “when the male raven dieth, the female taketh not a second mate; and similarly if the female bird dieth the

"our garments for our brother when he dieth, even so  
 "likewise when a raven dieth his mate draweth out  
 "her own tongue, and splitteth it with her claws, so  
 "that when she uttereth her cry every one may know  
 "that her mate is not there, and if another raven de-  
 "sireth to take her by violence she crieth out straight-  
 "way, and when all the other ravens hear her cry they  
 "know by [the sound of] her cleft tongue that some  
 "other raven wisheth to take her by violence, and they  
 "gather together to help her, and to rebuke the raven  
 "that wisheth to marry her by force. When children  
 "see ravens gathered together in this manner, and  
 "uttering cries wishing to rebuke the raven that desired  
 "to take her by violence, and that desired to go astray  
 "from that which God hath commanded them, those  
 "ignorant children are wont to say, 'The ravens are  
 "celebrating a marriage to-day,' and they know not  
 "that the ravens wish to rebuke the raven that desireth  
 "to make to sin the raven whose mate is dead."<sup>1</sup> However,  
 although it is difficult to say where the quotations from  
 Physiologus end, or whether, in the Coptic version,  
 the statements about the turtle-dove and raven formed  
 one chapter or section or not, this part of Euphemia's  
 speech to the Devil is of peculiar value, for it shews

male taketh not another mate"; but in the Syriac version this  
 statement is made to apply to the turtle-dove, **ܐܘܩܘܢܐ**; see Land,  
*op. cit.*, IV. p. 63, chap. 36.

<sup>1</sup> In the French version by M. Amélineau it is said, "Le  
 sage Salomon dit que la tourterelle et les corneilles ne prennent  
 qu'un seul mari", but what follows is quite different from what  
 we have above.

that a version of Physiologus had been made in Coptic at an early period; in no other version, however, which I have been able to consult could I find any reference whatever to the female raven slitting her tongue with her claws.

When Euphemia had declared her intention of continuing to do acts of charity and of not marrying a second time, the Devil, who was in the form of Michael, artfully reminded her that he had promised to come to her on a twelfth day of Paôni, and went on to say that God had sent him unto her to protect her until sunset, and tried to persuade her that it was he who had cast Satan forth from heaven. Then Euphemia asked him where was the figure of the Holy Cross which should be upon his sceptre, and referred to the picture of the Archangel which was painted on the tablet; the Devil answered that painters decorated their pictures with such things wishing to glorify their art, but that he and his angels had not the figure of the Cross with them. To this Euphemia made answer that all persons and letters coming from the Emperor bear his tokens and seal, and that similarly the angels which bear not the figure of the Cross must be devils in the form of angels, and that if he wished her to believe that he is Michael, he must salute the picture of the Archangel which she will bring to him. As she rose up to bring the tablet, the Devil changed his form into that of a raging, roaring lion, and he laid hold of her by the neck and strangled her until she was well nigh dead, but with the little strength which remained Euphemia cried out to Michael, who straightway ap-

peared in all his glory, and chastised the Devil, and drove him away in disgrace. This done, he spake comforting words to her, and told her that when she had performed that day the service which she was wont to do in his name, he would come with his angels and take her up into the rest of God, and giving her the salutation of peace he went up into heaven.

After the departure of the Archangel Euphemia went to the Bishop of the city, Abba Anthimus, who was the first-fruits of the ministry of Saint John Chrysostom, and when she had told him what had happened, he quickly administered the Sacrament unto her, and after she had ministered unto the poor brethren in her own house, she sent and begged Bishop Anthimus to come to her. When he had come with his priests (of whom Eustathius the writer of this Encomium was one) and deacons, the pious lady opened the doors of her house, and gave every thing to the Bishop for distribution among the poor, and sinking down upon her bed she entreated him to pray for her. After a time she revived sufficiently to ask that the tablet upon which the figure of the Archangel was painted might be brought to her to kiss before she died, and when it was brought she kissed it and entreated Michael to be with her in that terrible hour; then suddenly there was a sound like the roaring of a cataract, and all present in the chamber saw the Archangel appear in great glory, and take the soul of Euphemia and lay it in his shining apparel, and bear it up to heaven, while the sound of a multitude was heard singing, "God knoweth the way of the righteous, and their inheritance shall abide for ever."

Now the picture which had been lying on Euphemia's face when she died had disappeared in a mysterious manner, and none knew where it had gone, but when they had buried her and had come into the church to celebrate the Sacrament, it was seen to be hanging in air in the apse without any support whatever, and it was as firm as a "pillar of adamant". The news of this miracle reached Constantinople in due course, and the Emperors Arcadius<sup>1</sup> and Honorius,<sup>2</sup> and the Empress Eudoxia,<sup>3</sup> came to the Island of Trakê and saw the miracle, and bowed in prayer at the couch whereon Saint John Chrysostom had died; any sick person who lay upon that couch straightway rose up healed. After the death of Euphemia, the olive wood tablet upon which the figure of the archangel Michael was painted, on the twelfth day of each month, which is the day of the Archangel, put forth olive leaves at each of its four corners together with "fine, fresh fruit", and a number of cures and healings were performed thereby. After a few laudatory words of Saint John Chrysostom and some deprecatory observations concerning his own ability, Eustathius brings his Encomium to a close.

In his *Contes et Romans de L'Égypte Chrétienne*, M. Amélineau gives versions of two stories which, like the above Encomium of Eustathius, were to be read on the twelfth day of Paôni. In the first of these the

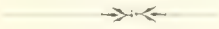
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<sup>1</sup> Born A. D. 383, died 408.   <sup>2</sup> Born A. D. 384, died 423.

<sup>3</sup> This may have been a royal lady called Eudoxia, but it can hardly have been the Empress, because she died about the year 604, while Chrysostom did not die until 607.

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causes of the conversion of Aristarchus from paganism to Christianity are given, and in the second we have the account of the temptation of Eusebius, a man who subsequently became a monk in the Scete desert, by the beautiful wife of a merchant his close friend; in both of these occur some interesting and remarkable instances of the belief in the almighty power which Michael the Archangel was thought to possess.







## TRANSLATION.

### IN THE NAME OF GOD.

[Page 1] [The Encomium which was pronounced by the one] mighty in all blessings, the most holy and blessed man, the man filled with the Holy Spirit, and perfect in all virtues, Abba Theodosius, the son of the Apostolic Fathers, and the friend of angels, the Archbishop of the city of Alexandria . . . . . on the day of the festival of the holy Archangel Michael, that is to say, on the twelfth day of the blessed month Athôr<sup>1</sup>, wherein he spake many things concerning the alms and charities, which [the blessed Dorotheos and his wife Theopisthe] used to [make] unto God, [in the name of the holy Archangel] Michael every month, on the day of the festival, and how the holy Archangel ministered unto them and brought their good works up into God's presence, and how he fulfilled all their petitions, . . . . . joyfully, for God loveth him; and Theodosius spake, moreover, concerning the Saints who are [mentioned] in the Scriptures, all of whom the holy Archangel Michael helped and delivered out of their tribulation and affliction. In the peace of God. Amen.

<sup>1</sup> *I. e.*, November 8.

[p. 2] I find the source of my discourse in Him Who comforteth and strengtheneth me in all things, Who knoweth all the earth, Who trieth the reins, Who openeth the door of speech of every man, and Who searcheth out things diligently.

Who is this?

It is the Word of God, Whose Body I break in my hands, and Whose glorious Blood I pour out into the cup and give to those who believe upon Him. It is my Lord and God, Jesus Christ, the Saviour of all, Who speaketh with His truth-speaking mouth, Who careth for all mankind, and Who is filled with mercy and grace towards the image of God.<sup>1</sup>

Who is this?

It is Michael, the holy Archangel, the commander of the hosts of heaven.

Now, I beseech you, O my beloved and dear children of the Word, to assist me in this great undertaking, lest, having put out on this great and boundless sea, I be unable to bring my little bark to shore. For ye all know of my poverty, and ye know that I have no merchandise wherewith to load a great ship, which could sail across the sea, and [be strong enough] to resist the buffetings of the winds. Moreover, the sailor is feeble, and my boat is a little one, and [I am afraid] that if I put out to sea [p. 3] from this harbour in which there is no danger to go into another, the winds will raise up waves and tempests against me on the sea; and I know not how to sail a ship even to save my own life [and to bring myself] to the shore. Doth any one then say,

<sup>1</sup> The allusion is to Genesis i. 27.

“This man hath found favour [with God], and is delivered?” For the soul of man is to Him more precious than the whole world filled with gold and silver, and I am therefore afraid to cast away my own soul. I know well that my bark is frail, and that my merchandise is without value, and that I have no knowledge of the craft of the mariner, and [I am afraid] to launch out into the deep, lest having once put out to sea I should never return again in peace. And although I might endure the perils of the sea and the tempests thereof, I could not bear the scorn of those who would make a mock of me, and say, “O thou fool, who made thee to undertake that which was more than thy strength could bear? Thou didst know full well that thou wast feeble and that thou hadst nothing in thy power wherewith to do that which is beyond thy strength. And besides, merchants are many, why then didst thou not sell thy few wares to them and let them trade therewith? Thus wouldest thou have gained thy profit therefrom, and thus wouldest thou have saved thyself, and thy merchandise entirely, and thy boat, and that which belongeth to thee—for thou hadst no knowledge of the craft of the mariner.”

And now, my brethren, I will show unto you of what kind is my boat and who is the sailor. [p. 4] My boat is my sinful flesh, which I am not able to govern rightly, and the sailor is my own heart, in which there is neither understanding nor the knowledge of celestial seamanship. Now celestial seamanship is the Holy Scriptures which I understand not, and for this reason ye may [truly] tell me this day that I am attempting to do that which is beyond my strength, especially as ye compel me to speak concerning the glory of one who is not of the earth like ourselves but of

heaven, and of the matters concerning his God. He is not a being of flesh, but he is incorporeal and is a creature of light. He is not a being made with clay, but is of the Holy Ghost. He is not of those servants of earth, but is a minister, a flame of fire. He is not a governor of this earth, but an archangel of the hosts of heaven. He is not a general of this earth whose king can dismiss him whenever he pleaseth, but he is a commander of the forces of heaven, and, together with his King, endureth for ever. He never uttereth the word for the destruction of souls, but he is at all times an ambassador before God our Creator for the salvation of our souls and bodies. He maketh accusations against no man, but is careful for all. He hateth not mankind, but loveth every image of God. He is not our adversary, but is at peace with every man. [p. 5] He is not unmerciful, but a compassionate being in whom abideth the long-suffering of God. Whosoever asketh [from him] receiveth; whosoever seeketh findeth; and whosoever knocketh it shall be opened unto him.<sup>1</sup> And I myself, having seen that my God doth give, will joyfully stretch out my hands to Him this day unhesitatingly, and I will ask that I may receive abundantly, and will knock that it may be opened unto me.

But perhaps thou wilt say, O man, filled with virtue and loving understanding, "What is this that thou seekest this day at His hand, [seeing that] thou hast already begun to speak? Thou hast already pronounced encomiums at the season of the new year and at the beginnings of all the festivals of God, and thou hast

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<sup>1</sup> Compare St. Matthew vii. 7.

“likewise made a discourse upon him than whom of those  
 “who have been born of women’ none greater hath arisen,  
 “[I mean] the kinsman of Christ, Saint John the Baptist,  
 “the friend of the holy Bridegroom. Moreover, knowest  
 “thou not, O my father, that moderation in all things is  
 “good? As thou art moderate in thy eating, and drinking,  
 “and praying, even so shouldst thou be moderate in all  
 “things, as Paul, the greatest of the Apostles, saith, ‘The  
 “training of God is great gain, and if thou canst bear it  
 “thou shalt be perfect.” And I will answer thee and say  
 unto thee, “Beloved, thou sayest rightly, and in showing  
 “solicitude [for me thou doest well], but nevertheless I  
 “will behold, and will speak unto God as did Abraham,  
 “the friend of God and the chief of the patriarchs, who  
 “became the father of a multitude of nations, saying, [p. 6]  
 “‘Let me speak, O Lord, with my God even this once  
 “also’, even although I should make myself like unto the  
 “friend of God in speaking this once. And if I dared to  
 “speak even unto three times He would not turn away  
 “from me, for He is One God and One Lord, and to  
 “Him belongeth the mercy which abideth for ever. With  
 “this too will I convince you, that it is God Who hath  
 “commanded us to ask that we may receive<sup>1</sup>. And why  
 “did ye entreat me to come into your midst on this  
 “great festival, which hath spread abroad not only over  
 “all the earth but likewise in heaven, and why [if ye did  
 “not wish me to speak] did ye, little and great, men and  
 “women, cry out to me, saying, ‘We beseech thee not  
 “to keep silent concerning this great visitation, but show

<sup>1</sup> St. Matthew xi. 11; St. Luke vii. 28.   <sup>2</sup> Genesis xviii. 32.

<sup>3</sup> St. Matthew vii. 7; St. Luke xi. 9.

“us concerning the great festival, and concerning the glory  
“of him whom we celebrate in it, who is an ambassador  
“to God for us all.”

Who are the nobles of the palace except Christ and the captain of all His hosts, the holy Michael? Moreover, let us ourselves follow after them, each following the other in fitting order, O my beloved, for humility exalteth and leadeth aright; come now then, and follow me, for the nobles of the palace have already gone into the feast of the holy Archangel Michael, and have sat down to meat.

Who are these nobles who have sat down to meat with the Archangel Michael? [p. 7]

Hearken unto me, and I will show you. [They are] Adam, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Barak, Samson, Jephthah, David, Solomon, Ezekiel, Isaiah, Jeremiah, Ananias, Azarias, Misael, Elijah, Elisha, and the rest of the prophets, Zachariah the priest, John the Baptist, and the Twelve Apostles, the holy Stephen, the old man Simeon the holy priest, the army of the saints, and the army of the righteous. But what profit have I in speaking of earthly beings only? for in that place is the God of glory with all the host of heaven, Angels, Archangels, Cherubim, Seraphim, Thrones, Divinities and Powers, and they all ascribe glory to God and to Michael the great and holy Archangel, whom He hath made ruler over them all. And now I wish to return to the feast-chamber of the holy and mighty Archangel Michael to ask the great ones of this earth in what manner they keep with us this great and holy festival this day, and if they [keep it] with rejoicings, that I may “rejoice with

them that rejoice", according to the words of the Apostle.<sup>1</sup> Briefly, I will begin with the father of all mankind whom God hath created in His own image and likeness, [p. 8] and I will ask my lord and father Adam, for he it is whom I have seen to be the chief of the feast. And although I am terrified and afraid because I see the whole company of those who are rejoicing with him at the feast this day, and paying honour unto him, still I will ask him, and I will mingle in their midst. And although I be a sinner yet will I salute him in the joy of my heart, saying, "Hail, my lord, holy father! Hail, "father of all fatherhood! Hail, father of all our human "race, both of those who have lived and of those who "shall yet come into existence!" And when I shall have given to him this threefold salutation, he will perforce call me as a father calls his son, saying, "Come, O my "son, and keep with us this great festival which we "celebrate this day"; thus shall I find freedom of speech before that being whose name is never proclaimed to his King [before his entering to Him], but he goeth into His presence without advocate or mediator to proclaim his name.

This being is not the ruler of one company only, but he is over all the hosts of heaven, and over everything according to the command of God; he standeth not at the left but at the right hand of God, and entreateth Him at all times on behalf of the race of men.

Who then is this that is clothed with such great honour and glory?

Hearken, it is Michael the mighty Archangel of the hosts of heaven.

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<sup>1</sup> Romans xii. 15.

Who is this whose festival all ranks of beings celebrate?

[p. 9] It is Michael the ruler of the kingdom of heaven.

Who is this being whom the King hath made to bear such a mighty sceptre, who is filled with majestic glory, who is robed with rich raiment, and who is girt about with a golden girdle set with precious stones, the like of which existeth not?

It is Michael the mighty and exalted Archangel.

Who is this in whom the angels and the armies of the heavens have hope, and whose festival they celebrate with him this day?

It is Michael, whom God hath appointed to be ruler over all His kingdom.

Who is this who giveth [his] commands to all the armies of heaven, and they obey him?

It is Michael the Archangel, who was obedient to the command of God, and who cast out from Him the evil slanderer and rebel.

Who is this, for whose sake all handicraftsmen in the world cease from their labours, and whose festival they celebrate this day?

It is Michael the Archangel, who hath ordered the denizens of heaven and redeemed the peoples of the earth, and who, by reason of his great love for us, maketh mention of us before God our Creator. The inhabitants of heaven celebrate his festival this day without opposition, and it is also the work of the peoples of the earth to do likewise this day, and to rejoice and to celebrate the festival with the holy Archangel Michael.

Michael is not a man, and no being that liveth upon earth hath seen him in his glory, as it is written in an-



other place, "He is a Spirit<sup>1</sup> [p. 10] and not flesh." Michael is incorporeal, and no corporeal being that eateth can see him, or endure his glory. And I will answer and say unto you, and I will convince you and prove to you that the inhabitants of heaven will never again sin; and in their midst there will nevermore be enmity, nor envy, nor hatred, nor slander, nor adultery, nor murder, nor theft, nor any impurity; but they are holy, and they shall rest in holiness—now those things shall never exist among the saints in this world—and they shall keep an endless feast with Christ the King for ever, because they have cast forth from their midst Satan, the slanderer and enemy of the Creator and the adversary of all truth. For this reason they celebrate this day the festival of the holy Archangel Michael, the ruler of the hosts of heaven, who hath prepared for us this table, of which we are [un]worthy, that is to say, the table of this festival which is set for us in heaven and [upon] earth according to the command of our Saviour Jesus Christ, Whose command is the command of His Father—for Father and Son and Holy Spirit are One God, and One consubstantial and indivisible Kingship, inscrutable and without origin which can be found out—Who is the Cause of all things; and under His dominion alone are the inhabitants of heaven and of earth.

[p. 11] And now, my beloved, having made known unto you the greatness of this feast which is spread for us this day, it is meet that we ourselves should celebrate the festival of him whose festival the angels of God celebrate this day, and we must beautify ourselves, both in our outer and in our inner man, that we may go into

<sup>1</sup> Compare St. John iv. 24.

this glorious feast this day, and eat of all the good things which God hath prepared for us. But perhaps ye will say, "Behold this is a royal feast, and it is meet that we should not sit down until the nobles of the palace have first been invited." Then will I ask [Adam], saying, "Art thou not he whom God did create with His own hands, in His own image and likeness, and did fill with glory and call thy name 'Adam'? I entreat now thy goodness and majesty and I beseech thee to tell me if thou dost not thyself also rejoice at the feast of the holy Archangel Michael." Harken now, for Adam speaketh, "Yea, I am Adam, and it is for me to invite all men to this festival this day. But I rejoice more than they all, for when I had angered God, and He had brought me out from Paradise, because I had transgressed His command by reason of my helpmeet Eve making me to eat of the fruit of the tree, concerning which He commanded me not to eat, it was Michael who prayed to God for me until He forgave me my sin; [p. 12] for this reason I rejoice at his festival this day."

"O Abel, thou noble younger son, tell me if thou dost rejoice this day at the festival of the holy and mighty Archangel Michael?"

[Abel saith,] "I rejoice and I keep the festival this day, for it was he whose festival they celebrate this day who carried my sacrifice and offering up to God, Who did not regard the sacrifice of my brother, because he brought it not with an upright heart; for this reason I rejoice this day."

"And thou, O Seth, do I see thee rejoicing on the day of the holy Archangel Michael?"

[He saith,] "Indeed I rejoice and am glad [this day],

“for when Cain had destroyed my brother [Abel] God  
 “gave me to my parents [in his stead]; and when my  
 “mother found no milk wherewith to suckle me—now her  
 “milk had dried up by reason of her sorrow for my brother  
 “Abel—the holy Archangel Michael nourished me with spi-  
 “ritual food from heaven, and therefore I rejoice this day.”

“O Enoch, the just man, whom God removed from  
 “this world, do I see thee rejoicing this day?”

He saith, “Indeed I rejoice and am glad [this day],  
 “because the whole race of man hath sprung from my  
 “seed, and because Michael hath never ceased to entreat  
 “God to show mercy unto sinners, and to make them to  
 “live for ever, [p. 13] and I rejoice at his festival because  
 “he prayeth for my children.”

“O Methuselah, the old man whose days were lengthen-  
 “ed, whose white and pure garments I see in the midst  
 “of the feast, why dost thou rejoice this day?”

He saith, “How can I help rejoicing? I am the eighth  
 “from Adam, and I am the man whose prayers were taken  
 “by the holy Archangel Michael and carried up to heaven,  
 “and finally God blessed me with a long life which ex-  
 “ceeded that of my father Adam by thirty-eight years.”

“O Noah, the just man, I say unto thee, ‘Hast thou—  
 “but I see thou hast—great joy this day?’”

He saith, “How can I help rejoicing and being glad? for  
 “when God was angry with the world, and wished to destroy  
 “it, He placed me in the ark with my wife, and children,  
 “and creatures of every kind that moveth upon earth, and  
 “He opened the cataracts of heaven and poured out rain  
 “upon us for forty days and forty nights, and we saw  
 “neither sun, nor moon, nor stars; but Michael guided  
 “and directed us, and ceased not to pray to God until

“the waters which had increased abated, and the dry  
“land appeared, and I and those who were with me were  
“delivered.”

“O Abraham, the father of the patriarchs, dost not  
“thou rejoice this day on the festival of the holy Arch-  
“angel Michael?”

[p. 14] He saith, “Yea, I rejoice especially, for I was  
“the first man with whom Michael and his brother angel  
“Gabriel sojourned, and he entreated God for me that I  
“might be worthy of [my son] Isaac, and I ate with them  
“under the tree of Mamre.”

“O Isaac, the holy vow and sacrifice acceptable to the  
“living God, what doest thou in this place this day? Dost  
“thou console thyself with great consolation on the festival  
“of the holy Archangel Michael?”

He saith, “Indeed I am comforted, for I was the only  
“child of my parents, and my mother was barren and  
“bore no other child besides me. Afterwards my father  
“bound me hand and foot, and laid me upon stones on  
“a desert mountain, and with my own eyes I saw the knife  
“in the hands of my father who wished to slay me; but  
“Michael stood up and took the knife out of my father’s  
“hand, and gave him a ram in my stead, and the sa-  
“crifice was completed.”

“O Jacob, prince of patriarchs, who prevailed with  
“God, and who wast a giant among men, dost not thou  
“rejoice this day at the festival of the holy Archangel  
“Michael?”

He saith, “Yea, I do rejoice this day, for when my  
“brother Esau cast me forth I fled to Mesopotamia, to  
“Laban my mother’s brother, and Michael came to me  
“and decreed my wages from the sheep, and he blessed

“me, and my children, [p. 15] and my wives, and he made  
“all Israel to be blessed for my sake.”

“O Joseph, the just man, whose brethren were jealous  
“of him, what doest thou in this place this day? Dost  
“thou rejoice at the festival of the Archangel Michael?”

And straightway Joseph, the just man, answereth at  
once, saying, “Verily, it behoveth me to rejoice this day,  
“for when my brethren were jealous of me, and drove  
“me forth into a strange land, and I became a miserable  
“alien without any one to comfort me, and with a mul-  
“titude of evils round about me, the Archangel Michael  
“came to me, and comforted me in them all, and finally  
“he prayed to God and He made me ruler over Egypt.”

“O Moses, and Aaron, and Joshua the son of Nun,  
“what is your part in this festival this day?”

These saints make answer, saying, “Joy is our part,  
“for Michael was our leader and the guide of our people  
“until we had overcome our enemies, and he prepared  
“the way for us into the land of promise; on this account  
“we rejoice this day.”

[O Gideon].....<sup>1</sup>

“I am Gideon, and I rejoice especially, for it was  
“Michael who came to me and filled me with strength,  
“and I went forth and fought against Midian, and delivered  
“my people.”

“O Jephthah<sup>2</sup>, and Anna thy wife, what is your work  
“in this festival to-day?”

[p. 16] These Judges answer and say, “Verily, our  
“joy is great, for we were barren from our youth up,

<sup>1</sup> The scribe has omitted the address to Gideon.

<sup>2</sup> We should probably read Manoah; see Judges xiii.

“and we had no child. But we rose up, and prayed, and  
 “offered up a sacrifice to God, and the holy Archangel  
 “Michael looked upon our feebleness, and carried our  
 “prayers and sacrifice to God, and made mention of us  
 “before Him, and He blessed us with the mighty man  
 “Samson, therefore we and our son rejoice this day.”

“O David, the just king, the father of Christ according  
 “to the flesh, behold I see thee this day rejoicing and  
 “playing upon thy ten-stringed lyre at the feast to which  
 “the holy Archangel hath invited us this day.”

David saith, “Verily I rejoice this day and am glad.  
 “The songs and music for each one of the festivals of  
 “all the saints are written upon my heart, but that be-  
 “fitting this festival of the holy Archangel Michael which  
 “I sing is, ‘The angel of the Lord encampeth round about  
 “those that fear him, and delivereth them.’”<sup>1</sup>

“O Solomon, the wise man, dost not thou rejoice on  
 “this festival of the Archangel Michael?”

He saith, “I rejoice especially, for it was the Arch-  
 “angel Michael who was with me from my youth up,  
 “and who made peace to exist in my days, and he  
 “entreated God, Who commanded me to build a house  
 “for Him.”

[p. 17] “O Hezekiah, the just king, dost not thou rejoice  
 “this day at the festival of the holy Archangel Michael?”

He saith, “How can I help rejoicing? for when the  
 “wicked Assyrians afflicted me and my people, it was the  
 “holy Archangel Michael who destroyed one hundred and  
 “four-score and five thousand of their men in one night,  
 “and delivered me and my people.”

<sup>1</sup> Psalm xxxiv. 7.

“O Isaiah, the mighty prophet, what is thy joy this day at the festival of the holy Archangel Michael?”

He saith, “This is [the cause of] my joy: in all the sufferings which Manasseh and his friends brought upon me the holy Archangel Michael stood by me, and strengthened me, and comforted me until they sawed me in twain with a wood saw.”

“O holy father Jeremiah, thou mighty light-giving lamp, do I see thee rejoicing this day at the festival of the holy Archangel Michael?”

He saith, “I rejoice exceedingly, for when all the kings of Judah wrought evil things upon me, and afflicted me in the dungeon, Michael stood by me, and helped me, and strengthened me.”

“O Ezekiel, the mighty prophet, come and show us what is thy joy this day at the feast of the holy Archangel Michael.”

He saith, “I rejoice and am glad, for it was Michael who brought unto me a paper which was written upon, and I swallowed it, [p. 18], and it filled me with prophecy.”

“O Daniel the prophet, the man to be desired, dost not thou rejoice this day at the feast of the holy Archangel Michael?”

He saith, “What joy is there like unto mine? for when they cast me into the den of lions, and sealed it with a seal, the Archangel Michael came to me, not once nor twice, and he shut the mouths of the lions, and they came not nigh unto me at all. And when I was an-hungered Habakkuk came to me, and brought me good food, and gave me to drink.”

“O ye twelve Apostles, why do ye rejoice this day at the festival of the holy Archangel Michael?”

They say, “We rejoice indeed, for were we not in “great sorrow when the lawless Jews crucified our Lord “Jesus Christ, and were we not in sorrow and in hiding “for fear of the Jews, until Mary the Virgin and those “who were with her went into the sepulchre on the first “day of the week, and she showed us that she had found “that the holy Archangel Michael had rolled away the “stone from it, and was sitting upon it, and announcing “the glorious tidings, ‘The Lord hath risen?’”

“O Zacharias, and John thy son, do not ye keep the “festival of the Archangel Michael this day?”

[p. 19] He saith, “I rejoice, because Michael the Arch- “angel hath sealed us, me to be a priest, and John my “son, the child of Elisabeth, the kinswoman of Mary the “mother of God according to the flesh, to be the Baptist; “for this reason we rejoice this day.”

“O Stephen, the archdeacon and protomartyr, dost “not thou rejoice with us in this great festival?”

He saith, “Yea, for when they cast stones at me I saw “the heavens open, and the Archangel Michael and all “the angels were gazing at our Lord Jesus Christ at the “right hand of the Good Father.”

“O ye three children, Ananias, Azarias, and Misael, “do not ye rejoice this day at the festival of the Arch- “angel Michael?”

They say, “How can we help rejoicing? for when “Nebuchadnezzar the king cast us into the furnace filled “with fire, God commanded Michael and he scattered the “flames of fire, and made the furnace to become like dew.”

“O ye company of martyrs and saints, do not ye



“rejoice this day at the festival of the Archangel  
“Michael?”

All the saints say, “Verily our joy is great, for Michael  
“the Archangel hath strengthened us in every need and  
“sorrow which we have suffered, and [hath strengthened  
“us] to endure the torture and to fulfil our martyrdom and  
“strife, for which we have received the great good things  
“which we have; [p. 20] for this reason we rejoice this  
“day.”

“O all ye armies of heaven, do not ye rejoice this  
“day?”

They say, “In truth, all joy is ours.” For, O my  
beloved, great is the honour of this feast which is spread  
for us not only upon earth, but also in heaven.

And now, O my wise and beloved ones, let us keep  
ourselves with all diligence, and let us guard our souls  
on the festival of the holy Archangel Michael. Let us  
put on fine garments meet for the marriage-feast, lest if  
we enter therein arrayed in torn and foul garments, and  
having our bodies full of uncleanness, they turn us out  
in disgrace from before those who are clothed in glorious  
apparel, and who will remove their garments from our  
path lest they be in any way defiled by us. And after  
being cast forth in great disgrace these same beings will  
mock at us, saying, “O senseless and abominable men,  
“how is it that ye are not ashamed [to do this thing]?”  
“If ye be not ashamed before men, how is it that ye are  
“not ashamed before God the King, and before His holy  
“governor Michael? Do ye not know whose chamber  
“this is, and whose feast it is? Do ye not know that it  
“is the feast of the King and of His chief captain who  
“hath obtained all power before his God the King, Who

“hath given him all these honours because of his true  
 “valour? [p. 21] And I marvel much at your boldness  
 “[in coming] into this inner place, for God hath already  
 “given unto you the command, ‘Come not into the marriage  
 “chamber without the marriage garment upon you’, but  
 “ye have not hearkened thereunto. Have ye not heard  
 “what befell the man who dared to go into the feast in  
 “unclean garments like unto your own? It is written that  
 “He made them bind him hand and foot and cast him  
 “into outer darkness, where there is weeping and gnashing  
 “of teeth.”<sup>1</sup>

And now, O beloved, let me lead you through into the  
 outer chamber, and sit ye down for a little, so that when  
 God the King shall have come in with Michael His chief  
 captain, Michael may entreat him to show mercy unto  
 you, and to the other suppliants, and to those who sit at  
 the gate; for the Archangel whose festival ye keep this  
 day is compassionate, and will not forsake you. And  
 strengthen your hearts and souls, and I will entreat him  
 not to take vengeance upon you during this festival lest  
 ye bring suffering upon yourselves here. Briefly then I  
 have shown you and ye know, O beloved, that the ob-  
 jections which I have brought before you, and especially  
 the things which have been spoken by ourselves, are made  
 by men like unto ourselves, and not by God. But perhaps  
 some one will say to me, “What are unclean, or what  
 “are beautiful garments? [p. 22] What is the beautifying  
 “of the body? Is there any hypocrisy with God, or doth  
 “He love the rich more than the poor man? Cannot I  
 “of my own will become poor, or if I desire cannot I be-  
 “come rich, and if any man wish it can he not become of

<sup>1</sup> St. Matthew xxii. 1—14.

“no account?” God forbid that it should be thus. God is no hypocrite, neither doth He love the rich man more than the poor man; God forbid! But I will show you what is the beautiful apparel which ye must put on if ye wish to go into the feast of Michael. “Anoint thy head with oil, and wash thy face,”<sup>1</sup> the interpretation of which is that thou must cast forth from thee all evil deeds, and keep the festival with the holy Archangel Michael. And when they bid thee to the feast of Michael the Archangel, cleanse thy heart from all evil things, and take out from thyself every impure thought, and put on thy fine raiment, and go to the church of God which is this house of prayer. Drive forth from thee all fornication, and anger, and impurity, and array thyself in innocency, and peace, and truth, and enter into His courts with joy, and rejoice with the Archangel Michael. And when they bid thee to the marriage chamber of the true King and of His chief captain, let thy alms and thy charities open the door thereof for thee, and whatsoever thou shalt give to Him, [p. 23] verily thou shalt find it upon the table before thee. If thou wouldst glorify the Archangel Michael, the chief captain of the true King, send the widows and orphans forth from thee with their faces bright and full of joy, and with their bodies clothed with the measure of thy power; I say unto thee that thy sacrifice shall be accepted before God and before His holy Archangel Michael, and thou thyself shalt be gratified. Receive the stranger on his holy festival, and show mercy unto him, and the Archangel Michael will have mercy upon thee, and will receive thee joyfully, and will carry thee into the court of the

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<sup>1</sup> St. Matthew vi. 17.

King with joy, and thy face shall be light. If any man ask anything at thy hand on the day of the Archangel Michael delay not to give it to him. For I say unto thee, O beloved, that whatsoever a man giveth, Michael taketh it from his hand and carrieth it up to God; he will give it back to thee twofold upon earth, and God will show mercy unto thee in His kingdom, for "charity maketh man to be praised in judgment." Again it is written, "Be merciful, that [men] may be merciful to you."<sup>1</sup> And if thou shalt keep the festival of the Archangel Michael every month—now the twelfth day is the day of his commemoration—and art mindful of gifts for him with joy according to thy power, the Archangel himself will pray to God for thee at all times, [p. 24] that He may bless thee [by granting] all thy petitions according to the measure of thy remembrance [of Him]. But perhaps, O beloved, thou wouldst say unto me, "If I give alms or gifts, I give them to thee in the name of God; Michael is not God that sacrifices should be offered unto him." On this I make answer, Verily thou hast well spoken, O man upright in the belief of God; but hearken and I will show thee. Is there not set over the country a governor in whose hands are all the companies of soldiers and all the army, in which thou findest one man of higher rank than another, but is not the governor higher than they all? Now although the governor may establish a friendship between himself and one of the army, and may bestow great honours upon him, he doth not act thus with all the company in which his friend serveth, but he acteth thus because he knoweth that the company in

<sup>1</sup> St. Matthew v. 7 (?).

which his friend is stationed is many in number. And this friend is at all times near the governor, who is able to deliver him from all the many trials of this world which is full of trouble and affliction, and he findeth freedom of speech before him after the manner of a noble, and thus the rest of the company findeth favour in the sight of the governor by reason of him. And likewise every one who doeth alms or giveth a gift in the name of the Archangel Michael, receiveth his gift and carrieth it to God, as Christ our God in truth said, “[p. 25] Whosoever receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and whosoever shall receive a righteous man in the name of a righteous man shall receive the reward of a righteous man. And whosoever shall give you a cup of cold water in my name—and ye are Christ’s—“verily I say unto you that his reward shall not perish.”<sup>1</sup> If thou bringest a gift unto God in the name of His holy Archangel Michael, or any alms or charity, whether it be great or whether it be little, on the festival of Michael—be not thou halting between two opinions in the matter, lest thou thyself shalt cause thy labour to be in vain, but believe wholly and firmly without any stumblingblock—the Archangel Michael will receive it and bring it before God, and its savour will be like the smell of incense, and he will take counsel for them that great good things be prepared for them, and he will take them from the hand of God to deliver them from everlasting punishment. And now would ye know what things God will give in return to those who bring sacrifices, and charities, and alms to give to Him

<sup>1</sup> St. Matthew x. 41, 42.

in the name of the holy Archangel Michael—ye must know also that He will minister unto them in this world, and that when they are removed from this life He will receive them unto Himself in the mansions of His kingdom—listen then, and I will tell you concerning this mighty power (?) that ye may glorify [p. 26] the God of the holy Archangel Michael.

There was a righteous and God-loving man in the city of Senahôr whose name was Dorotheos, and he loved to give alms and charities, and this man had as his helpmeet a woman called Theopisthe, who was as pious and as perfect in mercy and charity as her husband; and these people had given great gifts in the name of the God of the holy Archangel Michael from the time when they had first come together. And they were both young, and the parents of both had left them a goodly inheritance, and they were very rich, and they had many possessions, and much wealth, and sheep, and oxen, and cattle, and other goods of this world. And these two people had great love for God, and for His holy Archangel Michael, and when the twelfth day of the month drew nigh they were wont to be careful for it, and to make ready offerings from the morning of the eleventh day of the month; and they sent with great zeal and without sparing gifts and wine to the church of the holy Archangel Michael. After this they were wont to slay sheep, and to devote themselves to the preparation of the food and gifts which were needed for the wants of the people. And after they had received the life-giving Mysteries on the twelfth day of the month, [p. 27] they gathered together every one to partake of the food, the blind, and the deaf, and the destitute, and the orphans, and widows, and strangers,

and they stood up and ministered unto them with great enjoyment of soul, and joy of spirit, and gladness of heart, until they had eaten their fill; then they brought to them choice wine and drew for them until they had drunk their fill, and they anointed their heads with fine oil, saying, "Go in peace, O beloved brethren; we have been accounted worthy of great honour this day in that your holy feet have entered into the house of your servants." And thus Dorotheos and Theopisthe continued to do on the twelfth day of each month, and at length the fame of their goodness reached unto every place in all the land of Egypt, and multitudes of people honoured them by reason of the glory of their good works, and glorified God Who had created them, and praised and blessed their parents who had begotten them, and all men ascribed honour to them by reason of the noble deeds which they manifested in the name of the God of Michael. And they fled from vain-glory, for their hope was strong in God and in the Archangel Michael.

And it came to pass that after they had continued to do thus for a long time God commanded the heavens to pour no rain upon the earth for three years, by reason of the [p. 28] sins of the children of men, and the whole land of Egypt and all those that were therein were troubled because of their sufferings by thirst and by the destruction of food, as it is written, "Then the multitude came to an end and died, and the cattle perished with them." And moreover, the waters of Gihon (Nile) did not rise, and no rain fell upon the earth for a space of three whole years. Now this holy man Dorotheos and his wife did not cease to do according to their wont every month, and they prayed to God and to His Archangel Michael.

saying, "O God of Michael, take not away from us Thy "gifts and charities, for we are Thy servants." And as they continued to do these things ill-luck fell upon them, and multitudes of their cattle perished. Now when two years of the famine were ended and the third was drawing nigh, everything which they had had come to an end, and at length of the very few beasts which they had left all died except one sheep. Then the pious man said to his blessed wife, "O my sister, thou knowest that to-day "is the eleventh day of Paopi<sup>†</sup>, and that to-morrow is the "festival of the holy Archangel Michael. Let us be careful "for the gift which we are wont to give to the steward, "and let us slay this one sheep that we may make it "ready for the festival of the holy Archangel Michael. If "we die we belong to God, and if we live we are also "His; [p. 29] blessed be the name of God for ever." His wife saith to him, "As God liveth, O my brother, this "care hath been in my mind since yesterday, but I could "find no occasion to ask thee concerning it, for I know "what hath happened to thee; but I rejoice greatly that "thou hast not forgotten the gift for God, and do thou, "O my brother, even as thou hast said." And when the morning of the twelfth day of Paopi had come they rose up early at dawn, and performed all their ministration, and they omitted nothing which they were wont to do in the time of their wealth; and there was left to them nothing except a little oil and a little wine, and also they had no garments at all except those in which they were wont to receive the Eucharist. Nevertheless at this time they blessed God and the holy Archangel Michael, and

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<sup>†</sup> *I. e.*, the 8th of October.



they hymned and praised Him day and night with floods of tears, saying, "O God Jesus Christ, help us. O thou "Archangel Michael, pray to God for us that He may "open to us the hand of His mercy and blessing, lest the "hope of thy offering and gift which we bring to God "in thy holy name, O Archangel Michael, perish from our "hands. Thou knowest our hearts and our love towards "thee. We have no helper besides thee, for thou [p. 30] hast "been our helper from our youth up, and thou hast been "an ambassador for us before God our Saviour. And now "we beseech thee, O kind guardian, holy Archangel, if it "be meet that after all the oaths which we have sworn "with God and with thee, this great affliction should over- "take us at the end of our lives and we must cease from "thy gift and alms to thee, let thy goodness prevent us "and do thou entreat God to show great mercy unto us, "and to remove us from this vain life like all our fathers— "for behold, O our helper, thou seest what things have "befallen us for our sins' sake, and it is good for us to "die, for the death of every man is better than life without "good fruit—lest if this affliction continueth with us we "forget thy gift and thy charity which we have offered "unto God and to thee, for poverty produceth multitudes "of evils, which bring on death and make men to become "doers of what is amiss. And now, O Archangel Michael, "we have shown forth our weakness before thee, forget "us not because of our sins, but do unto us as it is written, "'The angel of God encampeth round about every one "that feareth Him, and delivereth them.'<sup>1</sup> And David saith "concerning the peoples, [p. 31] 'God feedeth them in their

<sup>1</sup> Psalm xxxiv. 7.

“‘hunger’,<sup>1</sup> and he saith also, ‘The righteous man seeketh  
 “‘after bread all the day, but God is merciful and giveth  
 “‘it to him’. And now, O our helper, thou holy Archangel  
 “‘Michael, thou seest all the matters of thy servants and  
 “‘there is nothing more left for us to say except, ‘We are  
 “‘willing and ready to die’. Help us, O God our Saviour,  
 “‘and we utter these words blessing God, ‘God hath given  
 “‘and God hath taken away; may God’s will be done,  
 “‘and may God’s name be blessed for ever. Amen’”.<sup>2</sup>

And these and such like words did the righteous man and his wife say from the twelfth day of Paopi, and they continued to entreat the God of Michael until the ninth hour of the eleventh day of the month Athor, the morrow of which, that is to say the twelfth day, was the great day<sup>3</sup> of the festival of the holy Archangel Michael, just as we are gathered together one with another to celebrate his festival this day.

Now when the time for the customary monthly preparation of the holy sacrifice had arrived, that is to say the evening of the eleventh day, which is the night before the twelfth day, the truly believing man Dorotheos began to say to his pious wife, “O my sister, what canst thou do by sitting down? Knowest thou not that to-morrow is the festival? Forget not the good gift, and let not the glorious commemoration of the Archangel Michael, which is pleasant to thy heart be [p. 32] burdensome to thee. O my sister, lest thou be deprived of the hope in God, for it is He who showeth grace to us in everything.” And that blessed woman said, “Well dost thou agree

<sup>1</sup> Compare Psalm xxxiv. 9, 10.      <sup>2</sup> Job i. 21.

<sup>3</sup> *I. e.*, the day of the annual commemoration.

“with me, and well hast thou brought before me the  
“delight, and joy, and riches of our soul, which is the  
“glorious commemoration of the holy Archangel Michael.  
“Verily, O my brother, from the dawn of this day until  
“now, neither have floods of tears ceased to well up in  
“my eyes nor fire to burn within me, by reason of the  
“festival of our helper the holy Archangel Michael. And  
“now, O my brother, let us see what thou canst do, lest  
“our gift come to an end, and we defraud the being to  
“whom we have been accustomed to make it. We have  
“heard, moreover, how the great Apostle Paul said,  
“‘Whosoever hath begun to do a good work let him  
“‘complete it against the day of the manifestation of our  
“‘God Jesus Christ’;<sup>1</sup> behold, we have begun to do a good  
“work, and let us be careful to complete it”. Dorotheos  
saith to her, “What have we left, my sister? peradventure  
“it may suffice for our need.” Theopisthe saith, “We have  
“a vessel full of bread which is fit to be set before the  
“brethren, and a little oil sufficient for the food and for  
“the anointing of the heads of the brethren, but we have  
“neither wheat nor flour.” Dorotheos saith, “Verily, my  
“sister, we have these things, although we have no sheep  
“to slay; but the will of God be done. [p. 33] God  
“asketh from us nothing but what we have the might [to  
“give], as it is written, ‘I will love Thee, O God, my  
“‘strength’;<sup>2</sup> it is better that we should give a little than  
“that we should give nothing at all. And now let me  
“give utterance to that which is in my heart. Behold  
“each of us still has left festal apparel. I will take my  
“garments first, and will buy flour therewith for the

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<sup>1</sup> Philippians i. 6.      <sup>2</sup> Psalm xviii. 1.

“preparation of our gift, which shall suffice for the gift for the people, and for the flour offerings, and when to-morrow cometh, I will take thy garments, and will go and buy with them a sheep which we will slay for this festival to-morrow, which is the great [day] of the festival of the holy Archangel Michael. If we find [a sheep] we will eat of him, and if we find him not we will glorify God; and if we die it is God Who will receive us unto Himself because we did not cease from [making] His offering.” The prudent woman saith to him, “O my brother, there are not only thy clothes and mine, but my vail also. I would give my soul for the sake of making a gift to God and for charity’s sake”. Her husband saith unto her, “The zeal which thou hast manifested towards these things is well, but keep thy vail to cover thy head, according to the words of [our] master Paul.”<sup>1</sup>

And after these things Dorotheos took the apparel in which he was wont to receive the Mysteries, and sold it for corn, [p. 34] and he gave the corn to the steward; then he returned to his house joyfully, and said, “Behold, God hath provided for us in the matter of the gift.” And it came to pass that when it was the morning of the twelfth day of Athôr the pious woman sought [Dorotheos], and said to him, “O my brother, arise, take my apparel that thou mayest see if thou canst not find a sheep that we may make ready for the brethren who are coming to us.” Now Dorotheos, wishing to try her zeal, said to her, “O my sister, if I take thy apparel what wilt thou do when thou wishest to receive the

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<sup>1</sup> 1 Corinths xi. 5—13.

“Blessings on this great festival to-day? I am a man, “and I can go into every place alike without shame to “myself, but a woman may not uncover herself, especially “not in the church”. And when the pious woman heard these things she wept bitterly, and said, “Woe is me, O “my beloved brother, what is that which thou hast spoken “to me this day? Are we separated this day, and have “we become twain? Am not I with thee one body? “Have I no part with thee in the offering? Wilt not “thou take from me my share on the festival of the “Archangel Michael? Nay, my brother, think not thus “within thyself that I should be uncovered, for those “who are in the church are neither male nor female in “Christ, but are even as angels, and archangels, and Cherubim and Seraphim, with the Saviour in their midst;” [p. 35] and saying these things she wept bitterly. When Dorotheos saw the exceeding zeal of her spirit he was moved concerning her, and he rejoiced in the strength of her belief, and said to her, “Rise up, and have a care “for the offering and the oil, which we are going to send “to the church, and let us set out the table and the little “bread thereupon, and make ready the little wheat [which “we have]. And I will go out, and perhaps God will “give us a sheep wherewith we may make ready food “for the brethren on this great festival this day.”

And he rose up with great zeal and good confidence towards God and His holy Archangel Michael, and he took the garment, and went along his way, praying to the God of Michael that He would make his way prosperous. Now as he was going along the way he came upon a shepherd and he said to him, “Peace [be upon thee], my beloved;” and the shepherd said to him, “And

upon thee also." The pious man said to the shepherd, "Can I not find with you a sheep to-day? for a great man hath visited us this day." The shepherd said to him, "What price shall he be?" Dorotheos answered, "The third of a *dînâr* will be enough [for me to give]." And the shepherd said, "Give me the price of him that I may give him to thee." Then the pious man handed to him the garment of his wife, saying, "Take this into thy care for three days, and if I do not bring thee the third of a *dînâr* take away the garment, and thou shalt have full power over it." The shepherd answered and said, "What can I do with this garment? [p. 36] I have no one in my house who weareth any but woollen garments;" and the shepherd turned away from the pious man who was holding the garment in his hand. Then Dorotheos went upon his way weeping bitterly, and pondered in his heart, "What shall I do, or what can I say to my wife?" And as he was walking along his road weeping, and having his eyes heavy with crying, he looked before him and saw the holy Archangel Michael coming along riding upon a white horse like a royal governor, with angels marching by his side in the form of soldiers; and Dorotheos was greatly afraid, and withdrew from the way, leaving the path for the governor and his soldiers. And when the holy Archangel Michael had come up with him, he drew bridle and stood by him, and said, "Hail, Dorotheos, good and faithful man, whither goest thou, and whence comest thou that thou art thus carrying this garment, and art walking along the road by thyself?" And Dorotheos, standing at a distance from him, answered and said, "Peace also be to thee! O my lord and master and governor, thy coming

“to us this day is well.” The governor, who was Michael, said to him, “Is not Theopisthe alive?” and Dorotheos, with his head bent towards the ground by reason of the glory of the governor, replied, “Master, thy handmaid liveth.” The governor saith to him, “What is this in thy hand?” [p. 37] and Dorotheos answered shamefacedly, “The garment of my wife.” The governor saith to him, “What wouldst thou do with it?” Dorotheos saith to him, “A mighty man hath visited us this day, and I am not able to find for him that which befitteth his rank. By reason of the season [of dearth] which hath come upon us we have no money in our hands, and I took this garment to give in exchange for a sheep, but the shepherd would not take it, and I neither know what to do, nor what to set before the governor.” The governor, who was Michael, said to him, “If I pledge myself to obtain a sheep for thee, wilt thou receive me and those who are with me into thy house this day?” Dorotheos answered and said unto him, “Yea, master, hold thou thy servant worthy that thou shouldst come under the roof of his house.”

Then the governor, who was Michael, said to one of the angels who were with him in the forms of soldiers, “Go with Dorotheos to the shepherd and say to him, “The governor who passed by thee [this day] saith to thee, Send me now a sheep of the value of the third of a *dînâr*, and I pledge myself to obtain the price thereof before mid-day this day, and to send it to thee.” And Dorotheos and the angel, who was in the form of a soldier, went to the shepherd in the name of the Archangel, and took a sheep.

Then the governor, who was Michael, looked at Do-

rotheos and said to him, "Behold, [p. 38] the sheep is "ready for the great man whom thou hast received into "thy house at thy bidding this day; see now if thou "canst not find a fish for my own want, for I do not "eat sheep's flesh." Dorotheos saith to the governor joyfully, "If God provideth it I shall buy it." The governor saith to him, "How wilt thou buy it?" Dorotheos answered, "I will leave this garment for it until I can send "the price of it to the fish merchant." And the governor called to one of the soldiers who were with him, and said, "Go to the market (?) and say to those who catch "fish, 'The governor who hath lately passed by you saith "to you, Send me a fine, large fish, the price of which "is the third of a *dinâr*, and I will send the price of it "to you with Dorotheos by mid-day to-day;" and the angel, who was in the form of a soldier, went to the catchers of fish in the name of the governor and took from them a fish and brought it to the governor. The governor then said to Dorotheos, "What wilt thou do "next? for thy business is now complete;" and Dorotheos said to him, "Yea, master, everything is now completed." And the governor said, "Let us go on;" and they took up everything, that is to say the sheep and the fish, and they went forward and Dorotheos walked along, thinking within himself, [p. 39] Where shall I find the money to pay for this sheep and this fish, and where shall I find the bread, and the wine, and the cushions upon which the governor may recline, and everything else which he needeth? And it came to pass, that multitudes of thoughts as to what he should do were in his heart, and he continued to pray to God and to the holy Archangel, saying, "O holy Archangel, O faithful helper, stand



"thou by me this day, for I am thy servant, and thou knowest that I have done all these things in the name of our Lord Jesus Christ." Now while Dorotheos was walking along meditating these things the Archangel knew the thoughts of his heart, but he waited in order that he might see his faithful zeal for him.

And it came to pass that when they had arrived at the house of Dorotheos Michael knocked first at the door of the dwelling, and Theopisthe, the free-woman, the wife [of Dorotheos] came out; and Michael said, "Peace [to thee], O Theopisthe, thou beloved God-loving woman, how doest thou in these days?" Theopisthe answered, "Peace be upon thee, my lord, and master, and governor! Well has God brought thee to us this day with Michael the holy Archangel. Come in, master, stand not without." And while Theopisthe the wife was saying these things, behold her husband Dorotheos came with the sheep in his hand, and the fish, and the garment, and laid them down before her. She saith to him, "O my master and brother, where didst thou find these things which thou hast brought with thee here? [p. 40] I see that the garment is still with thee." Dorotheos saith to her, "The governor pledged himself for me and gave them to me." And Theopisthe said to him, "Well hath God brought to us this day the governor and those that are with him with the holy Archangel Michael, and verily we will partake of the things for which he hath pledged himself for us;" and she spake these things joyfully. And the governor, who was Michael, said, "I will go to the Offering, for to-day is the festival of the holy Archangel Michael, and when the hour hath come make ready the place with care, and kill the sheep and the

“fish, but see that no one goeth near the fish until I have come and done with it according to my will.” And they said, “According to the command of our master so shall it be;” and he went out from them, and they knew not who he was, but they thought that he was a governor of the district.

Then Dorotheos said to Theopisthe his wife, “What shall we spread upon the ground for the governor [to recline upon], and where shall I find bread meet for his honour? Let us devote ourselves to doing this day what lieth in our power for him.” His wife said to him, “O my brother, God hath not forsaken us. Arise, find a man to kill the sheep, and let us make ready the things in the house;” and he did so. And his wife said to him, “Bring out a little wine that we may know if it is fit for the governor or not”, [p. 41] and when he had gone and had opened the door of the cellar he found it filled with wine to the very door. And Dorotheos was afraid, and went back to his wife and asked, “Hath any one brought wine here since I went out?” She saith to him, “As God liveth, when I brought out a little wine for the Offering this day there was nothing left in the cellar except one bottle;” and Dorotheos said to her, “Let us wait until we see what is the end of the matter.” And they gave themselves to bringing out a little oil for the food of the brethren, and for the anointing of their heads, and when they had gone into the place where the oil was kept they found [there] seven jars filled to the brim with fine oil, and vessels which were filled with everything which they wanted in the house, butter, and cheese, and honey, and vinegar, and every other household matter; and they were afraid to go in.

After these things, when they had gone into their bed-chamber, they found a chest filled with all kinds of fine raiment of greater beauty and richer than that which they had worn at their wedding and in the days which were past; and after these things they went into the place where the bread was made, and there they found good and excellent bread. And straightway they knew that an act of grace had been done to them, and they glorified the God of the Archangel Michael. And Dorotheos said to Theopisthe his wife, "God hath provided all things, come, let us spread them ready for the governor, [p. 42] for the hour hath come for us to go in to the holy offering." And when they had made all things ready, and had laid out a place upon which the governor might recline according to his rank, and had dressed the tables for the brethren according to their custom, they arranged themselves in goodly apparel, and went into the holy ministration in the church of the holy Archangel Michael; and they prayed there with great joy. And when they had come into the church they both bowed down before the place for prayer, and prayed to God giving great thanks, and they uttered blessings before the image of the holy Archangel Michael, and said, "We give thanks unto Thee, O our God Jesus Christ, and to Thy good Father, and to the Holy Spirit for ever, Amen. And we bless Thy holy Archangel Michael because Thou hast not hidden Thy mercy from us, neither hast Thou forgotten our gift; but Thou hast sent unto us Thy loving-kindness quickly." After these things they partook of the Mysteries and received the blessing of peace. Then they came out quickly into the presence of the brethren, and they sat down, and waited

for the governor with great expectation; and there were gathered together there men and women until the whole place was filled with them. And Dorotheos and Theopisthe girded up their loins, and stood up and ministered unto them in every thing which they needed, [p. 43] and they served them with good wine and choice oil and excellent food. And it came to pass that while they were thus ministering the governor, that is to say Michael, came with his soldiers, and knocked at the door. And Dorotheos and Theopisthe went out quickly with joy, and they opened the door, and received them, saying, "Happy are we in that we are held worthy of thy coming to us this day, O our master and governor, with thy soldiers; verily we rejoice this day, for this day is a great day, the festival of the holy Archangel Michael. Come thou in, O blessed one, and may God make thee joyful." Now when the governor had come in and found the whole place filled with women, and with small and great, he made as if he were astonished, and said to Dorotheos and Theopisthe, "O my brethren, what need have ye of all this multitude of men and women whom I see here? Lay not trouble upon yourselves this day by reason of our coming to you. Have ye not considered the affliction in which ye now are, and would it not be better to act thus in times of abundance?" And they answered and said, "O master and governor, forgive us. We have not laid trouble upon ourselves for thy sake, we only render thanksgiving to our God and to His Archangel Michael. Among those whom thou seest here to-day there is no stranger, they all are kinsmen of ours and are united to us in God;" and while these saints were saying these things [p. 44] the Archangel Mi-

chael rejoiced at the perfectness of their natural dispositions.

And after these things Michael and those who were with him went into the place which Dorotheos and Theopisthe had prepared for him, and when they had gone in they made the Archangel to sit down upon a seat. And he said to Dorotheos, "Bring me the fish before thou doest anything to him." And when they had brought him he said to Dorotheos, "Sit down and open his belly;" and he did so. The governor said, "Take out his maw," and he took it out, and found that it was very large. And Dorotheos said, "What is this, master?" and Michael said, "Open it;" and when he had opened it he found a bundle inside it sealed with seals. And he marvelled at the thing and said, "What is this, master?" and the governor, who was Michael, said to him, "Large fishes like this swallow everything which they find in the water, but open the packet, that thou mayest see what is inside it." Dorotheos said to him, "Master, how can I open it? it is sealed." Then the Archangel Michael stretched out his hand and took the bundle, and he found it to be full of fine gold money; and when they had counted it they found that it amounted to three hundred *dinârs*, and among the money were three pieces each of the value of a third of a *dinâr*. And when Dorotheos had taken them he lifted up his eyes to heaven, and said, "Righteous art thou, O God, and to Thee belong those who are upright, [p. 45] and those who put their confidence in Thee shall never be ashamed."

Then the governor said to Dorotheos and Theopisthe his wife, "Come hither to me, O my beloved brethren, and let me speak with you. Because ye are people of

“charity and because of the exceeding great trouble which  
“ye have undertaken for the sake of my coming unto  
“you this day, behold, God hath given to you this money  
“under this seal, which is that of the finger of God my  
“King, and which belongeth unto Him. And now in  
“return for your charities and for the trouble which ye  
“have endured for the race of man, and for those things  
“which ye have done unto me and unto those who are  
“with me this day, God hath shown a favour unto you  
“this day by [the gifts of] these three hundred *dinârs*  
“and these three pieces each of the value of a third of  
“a *dinâr*. Take them, and give one to the shepherd,  
“and one to the fisherman in exchange for the fish, and  
“take this last and give it as payment for the corn to  
“the man unto whom thou didst give thy garments yes-  
“terday in pledge for the sake of the gift [to the church].”  
And they, I mean Dorotheos and Theopisthe, threw them-  
selves down upon the ground, and bowing low before  
the governor, said, “What is this that thou sayest to us,  
“O our lord, and master, and governor? Hast thou come  
“to us thy servants that we should take aught from thee?  
“Are not all men bound to minister unto the soldiers of  
“the king? Art thou not set over us to do with us that  
“which thou wilt? And, moreover, thou hast taken nothing  
“except the grace of God and His gift. Knowest thou  
“not, O our master and governor, [p. 46] what day this  
“is, and that the little piece of bread which thou hast  
“eaten with our kinsfolk is not ours, but that of God  
“and His holy Archangel Michael, whose festival we  
“celebrate this day? Nevertheless, O master and gov-  
“ernor, if it be thy wish, we will take only the three  
“pieces of money each of the value of a third of a *dinâr*,

“that we may give them in payment, one for the sheep, “[one for] the fish, and the third for the redemption of “the apparel which is pledged according to thy com- “mand.” And the governor, who was Michael, said to them, “Verily, by the life of my God and King ye must “perforce take all, and ye must not leave one behind, if “ye fear my God and King. For if He heard that ye had “not done so He would be wroth, and I should receive “rebuke before my God and King for your sakes; and “I will persuade Him to be pleased to grant unto you “even greater gifts than these. And since ye must wish “to know the truth, it is not only these things which are “entrusted to me to give to you, but when I shall have “returned to my city I will give unto you your riches “as aforetime, and many exceeding great honours; and “now take these things which are the usury upon them.”

And when Dorotheos and Theopisthe his wife heard these things they marvelled, and said unto him, “Master, “we besech thee, mock not at thy servants, and say not “things which are beyond our nature to bear. Our master “came unto us and did we give [him] money that we “might receive usury at his hands? Verily we never saw “thee, master, [p. 47] before thou camest into our house, “and we never looked upon thy face before this day, “and yet how sayest thou that thou hast received any- “thing from our hands?” The governor answered and said, “Listen unto me, and I will show you. The time “when I [first] came into your house was when your “parents died, and ye inherited possessions and money. “From that time until this day I have come into your “house once every month, and after I have departed ye “have sent to me, yea, ye have sent large gifts to my

“city unto my God and King, and your names have been  
“written upon them all until the time when ye shall come  
“into the presence of my God and King, that He may  
“give them to you two-fold.” And Dorotheos and his  
wife Theopisthe answered and said, “We entreat thee,  
“O our master and governor, to show us this favour  
“only to tell us what thy name is, that we may never  
“be slack by reason of these things which thou hast  
“spoken unto us.” Then the governor, who was Michael,  
answered and said unto them, “Since ye wish to hear I  
“will show you my name and the name of my city. I  
“am Michael, the governor of the denizens of heaven  
“and of the peoples of the earth. I am Michael, the  
“chief captain of the powers of heaven. I am Michael,  
“the ruler of the worlds of light. I am Michael, [p. 48]  
“who decide all battles before the king. I am Michael,  
“the glory of all beings in heaven and in earth. I am Mi-  
“chael, the mighty one, by whom all the mercy of God hath  
“taken place. I am Michael, the steward of the kingdom  
“of heaven. I am Michael, the Archangel, who stand  
“by the hands of God. I am Michael, who bring in  
“the gifts and offerings of men to God my King. I am  
“Michael, who walk with those men whose trust is in  
“God. I am Michael the Archangel, who minister unto  
“all mankind in uprightness, and I have ministered unto  
“you from your youth up until this hour, and I will  
“never cease to minister unto you until I have brought  
“you to Christ my eternal King. Inasmuch as ye have  
“ministered unto me and unto my God with fulness of  
“strength I will never forget your gifts, and I will never  
“put your offerings and charities which ye have done  
“to God in my name behind me. Did not I stand in



"your midst yesterday and hear what ye said to each  
 "other in respect of your wonted gifts at the festival?  
 "Was not I with you when ye wept, and besought me,  
 "saying, "Entreat God to take us out of this world  
 "since the hope of thy charity is taken away from us?"  
 "[p. 49] Did not I see you when ye brought forth your  
 "garments in which ye were accustomed to receive the  
 "Blessings, and wished to sell them for the sake of the  
 "sacrifice? I say unto you that I was present at all these  
 "times, and will be with you, and I will never forget  
 "any of the things which ye have done from your youth  
 "up until this present, and I will show forth them all for  
 "you before God, Who is my King; and verily your  
 "offerings have been received like those of Abel, and  
 "Noah, and Abraham, because ye gave them in upright-  
 "ness of heart. Blessed are ye, and good shall come  
 "unto you, and as are your names, so shall your blessing  
 "be; for the interpretation of Dorotheos is 'sacrifice of  
 "God', and the interpretation of Theopisthe is 'charity  
 "of God.'"

"I am the Archangel Michael who stand by the hands  
 "of God, and ye have gotten for yourselves one to pray  
 "for you. I am Michael who receive your prayers, and  
 "supplications, and charities, and bring them up to God.  
 "And likewise it was I who went to Cornelius' and  
 "showed him the way of the life by baptism, which he  
 "received at the hands of Peter the chief of the Apostles.  
 "Fear ye not, for I will not depart from you, and I will  
 "be near unto you when my God draweth nigh unto you,  
 "because of your great charity towards me, [p. 50] as it

1 See Acts x. 30.

“is written, ‘Draw nigh to God, and He will draw nigh unto you.’”<sup>1</sup>

“And now, O Dorotheos and Theopisthe, be strong, and take these things from my hands, for I have already told you that it is the increase (*or* usury), and that the crown(?) is in the heavenly Jerusalem, the city of the King of all the beings of heaven and earth. And I have already given thanks unto you before God in return for your gifts and charities”. And when he had said these things unto them, he gave them the money with the [salutation of] peace, and went up to heaven with his angels; and Dorotheos and Theopisthe looked after him with fear until he had gone into heaven in the peace of God; Amen.

And Dorotheos and Theopisthe his wife did as the holy Archangel Michael commanded them, and they finished the festival with joy, and they ate and glorified God; and they ceased not from the works of charity which they were wont to do in the name of Michael until they ended their life.

And now, O my beloved, will not ye profit a little by what ye have just heard? Is not this narrative sufficient to persuade your minds? Be ye not prevented from bringing [your offerings] to God in the name of Michael, for are ye not now certain that it is Michael the Archangel who will receive whatsoever ye give to God, [p. 51] and that he will make it manifest before Him on your behalf, and also that whatsoever ye give in the name of the God of Michael, He will give a two-fold increase to you through him, as He did to these

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<sup>1</sup> St. James iv. 8.


holy men? Ye have already heard, O my beloved, of the great gifts to God which these holy people, Dorotheos and Theopisthe, whose minds were right with Him, set apart for Him, and how God extended His love towards them, and how He sent to them the Archangel Michael, who provided great and boundless riches, and a ladder to the kingdom of heaven for them. And I, O beloved brethren, know of a truth that whatsoever ye give in the name of the holy Archangel Michael ye shall receive twofold in this world, even before ye attain unto heaven.

And now, O men filled with virtue, restrain not yourselves, and set not a limit upon your power [of giving], for ye know that it is not for what ye have given, or for what ye will give, that the Archangel Michael will minister unto you with joy, and whether it be little or much he will receive it from you as [the gift of] your zeal. God seeketh from you nothing which is beyond your power, He only looketh for an offering of goodwill; listen, and I will show you. When the Saviour was with us upon earth [p. 52] men were wont to bring their rich gifts, and to cast them into the treasury [of the temple], but God did not justify them greatly. But when the widow woman searched in her house and found only two mites, she brought them with uprightness of heart, and cast them into the treasury; and He gave her a blessing, and praised her, saying, "Everything which she hath she hath given; she hath given all her life".<sup>1</sup> And do thou likewise, O my beloved, be zealous to give gifts unto God in the name of the Archangel Michael, and he himself will give unto thee a multitude of good things, and will

<sup>1</sup> St. Mark xii. 42; St. Luke xxi. 2.

minister unto thee by them. If thou givest a gift in the name of the Archangel Michael, God will give to thee of that gift, and Michael will ascribe honour unto thee; and if thou givest a gift in the name of the God of Michael, it is God Who will help thee in His mercy in His never-ending kingdom in heaven. If thou shalt receive a stranger in the name of the God of Michael, God will receive thee in the courts of peace. If thou givest drink to the thirsty in the name of the God of Michael, God will give thee to drink of the good things of His kingdom. If thou clothest a naked person in the name of the God of Michael, God will clothe thee in a robe of glory in the heavens. If thou givest a cup of wine to anyone in the name of the God of Michael, [p. 53] God will give thee to drink of the wine of the true, rich vine; and if thou hast not wine, give a cup of cold water only, according to the words of God in the Gospel which say, "Whosoever shall give you a cup of cold water in My name (and ye are Christ's) shall not lose his reward,"<sup>1</sup> and God will give thee to drink of the fountain of life which cometh forth from His holy throne. If thou visitest a sick person in the name of the God of Michael, God will send His angel to visit thee in thy great sickness, which is the day of thy death. If thou goest to those who are in prison, and comfortest them on the festival of the Archangel Michael, God will send Michael to deliver thee from the prison of Amenti,<sup>2</sup> and God shall say unto thee, "I was in prison and thou camest unto Me."<sup>3</sup> If thou buildest a church in the name of the God of Michael, God will

<sup>1</sup> St. Matthew x. 42.

<sup>2</sup> *I. e.*, the Egyptian 

<sup>3</sup> St. Matthew xxv. 36.

bless thee with a house, not built with hands, in heaven. And if thou seest anyone feeble with bodily infirmity, and ministerest unto them with medicines, the God of Michael shall heal thee of the sickness of Amenti, for it is written. "Be merciful that mercy may be shown unto you;"<sup>1</sup> and again, "Blessed are the merciful, for mercy shall be shown unto them;"<sup>2</sup> and again, "Charity shall make a man to be praised in judgment;" and again, [p. 54] "Charity shall cover the multitude of sins."<sup>3</sup>

O beloved brethren, it is meet for us to strive to show mercy by means of gifts to God, and charity in the name of the God of Michael, for we know that it is meet and right so to do; and God is nigh at all times, and He giveth to each one according to his works. And let us stretch out our hands in charity at all times, O my beloved, for charity is of God, and charity is mercy. He showed mercy unto our father Adam, and unto our mother Eve, and He accepted their repentance, and forgave them their transgressions through the prayers of Michael. He shewed love towards the righteous man Abel, and accepted his sacrifice through the prayers of Michael. He shewed mercy unto Enoch, and removed him from this life without letting him see death, through the prayers of Michael. He shewed mercy unto Noah, and made him an ark, and delivered him and all his house through the prayers of Michael. He shewed mercy unto Abraham our father, according to His covenant with him, and He gave him Isaac through the prayers of Michael. He shewed mercy unto Isaac at first when he was about to be sacrificed, and gave a ram

<sup>1</sup> Prov. xiii. 21, 22; Zech. vii. 9; St. Luke vi. 36, 37.

<sup>2</sup> St. Matthew v. 7.

<sup>3</sup> 1 St. Peter iv. 8.

in his stead [through the prayers of Michael]. He shewed mercy unto Jacob, and gave him grace in the sight of his brother Esau, through the prayers of Michael. And God shewed mercy unto Joseph, [p. 55] and delivered him out of the hands of his brethren, and from the Egyptian woman, through the prayers of Michael. And God shewed mercy unto Moses, the greatest of the prophets, and filled him with grace more than any other man, through the prayers of Michael. He shewed mercy unto Joshua the son of Nun, and made the sun stand more than a whole day until he had overthrown his foes, through the prayers of Michael. He shewed mercy unto David the king, and He chose him out from among his brethren, and anointed him king over His people, through the prayers of Michael. He shewed mercy unto Solomon, and commanded him to build the temple of God, through the prayers of Michael. He shewed mercy unto the righteous king Hezekiah, and He added fifteen years of grace to his days, through the prayers of Michael. He hath shewed mercy unto the whole race of Adam, and our God hath wrought exceeding grace with them, for He bowed the heavens, and came down upon earth, and took flesh in the holy Virgin, and gave His own soul as a redemption for us, to deliver us from Amenti, through the prayers of Michael. And God shewed mercy unto our fathers the Apostles, and chose them out from the whole world, and He gave them power to turn all men to the knowledge of the truth through the prayers of Michael.

[p. 56] And now, my beloved, behold we know that God's whole will existeth in mercy and love, and that the holy Archangel Michael is a comforter and ambassador for us with God. Let us then ourselves follow and seek

after mercy and love, for it is written, "Mercy exalteth, and love maketh upright;" and our Master, and God, and Saviour, Jesus Christ the merciful One, cried out, saying, "Be merciful, that mercy may be shown to you."—that is to say, give to God that gifts may be given to you—and again, "With what measure ye mete, it shall be measured unto you."<sup>1</sup> Let us then mete with good measure to-day, on the festival of the holy Archangel Michael, that he may mete to us good measure in the kingdom of heaven; and let us keep a spiritual festival this day in the name of the Archangel Michael, that we may keep with him and with God the festival which endureth for ever in heaven. Let us put away from us all injustice on the festival of the holy Archangel Michael, that we may array ourselves in the apparel of light, and let us glorify God, and His holy Archangel Michael on this day of his holy festival, that he may glorify us with great and perfect beauty. And let us draw nigh to the Archangel Michael in his holy festival, [p. 57] having our bodies cleansed with holy water and made beautiful with glorious apparel, and our hands full of incense, saying, "O ruler of the heavens, O Archangel, pray to God that He may mercifully grant us bread of sufficiency, and clothing, and entreat Him on our behalf to forgive us. O holy Archangel Michael, pray to God for us, that He may mercifully grant us to be at peace with each other, for thou art our peace. Thou knowest, O our champion, that we are earth, and dust, and ashes, but God is merciful to forgive us; we have sinned, and to thee it belongeth to pray to God to forgive us, O Michael the holy Archangel!"

<sup>1</sup> Compare St. Luke vi. 36, 37. - St. Matthew vii. 2.

“We have sinned, and thou must pray to God our King  
“for us. We know of a truth, O Archangel Michael, that  
“thou art the wall of the loving-kindness of God, the  
“merciful One, and that thou art an ambassador for us be-  
“fore God, the Father of blessed compassion in everything  
“for us, that He may forgive us all the sins which we have  
“wrought, wittingly and unwittingly, wilfully and against  
“our will, and that He may grant unto us a way to leave  
“them behind us and to press forward, and that He may  
“stablish us spotless before Himself. It is thou, O holy  
“Archangel Michael, the general of the hosts of heaven,  
“[p. 58] who dost take care for us, and who dost glorify  
“every one who keepeth the festival in thy holy name in  
“every place.”

O my beloved, verily I have put my hand to a great undertaking, one which is beyond my power, and I have sought a great and wide sea which I am not able to pass over; but I said at the beginning of this encomium that my ship was small, that my merchandise was without value, that I knew not the craft of the sailor, and that the great deep—which is the deep of this encomium in which I ascribe honour to the holy and mighty Archangel—was very difficult to pass over. And I beseech you, my brethren, to help me to save myself from this great and boundless abyss, that I may come to land again in safety, for I have begun to speak to you concerning the glory and honour which belong to, and are meet for the Archangel Michael, whose festival we celebrate this day. But my tongue is a tongue of flesh, and my flesh is the flesh of weakness, and I have not power to describe the measure of his glory, nor the greatness of his rank. Thou art, O holy Archangel Michael, with God, the joy of my heart,



the ornament of my tongue, the speech of my mouth, and the director of my heart towards God. What mouth, or what tongue, or what heart filled with power is able to describe the measure of thy worth, [p. 59] or to arrive at the knowledge of the measure of the majesty and glory with which God hath endowed thee? All these things which I have said, O ruler of the kingdom of heaven, are meet for the glory of thy majesty, but forgive me, O my lord Michael, for I am a sinner, and my works are feeble. I beseech thee, O Michael my helper, to accept this my little sacrifice which I have brought in to give to thee at this holy festival, and restrain not thyself from hearkening unto thy servant because my gift is miserable; but accept my zeal, even as thou didst accept the two mites, for I know that thou art merciful and gracious, and therefore I seek thee, for I have no other ambassador with God but thee, O Archangel Michael. And if thou wilt do good unto me, and wilt receive my little offering, even though it be poor, I will be watchful henceforth to ascribe honour to thee with my sinful mouth, and halting tongue, and heart, all the days of my life. And moreover, I verily believe that if I forget thy name and do not keep it always in remembrance in my heart all the days of my life, O Archangel, that I shall bear no fruit, and be without reward from God; for it is the remembrance of thy holy name, [p. 60] O great and holy Archangel, which delivereth me in my lying down and rising up. O holy Archangel Michael, through whom the whole race of Adam hath found freedom of speech before God, it is thou who comest and makest mention of us before Him, that He may show mercy upon us; be thou with us on this day of thy great

festival wherein thou art an ambassador before God for us; that He may accept our zeal which we show in thy holy commemoration, O Michael our holy Archangel, that He may direct all our paths so that we may walk always before Him in the will of God; that He may deliver us from all the snares which the enemy of all truth and the evil liar spreadeth for us; and that He may stablish us to Himself in the kingdom and priesthood to be a holy family and a living people by the prayers which the Lady of us all, the bearer of God the Word, maketh for us—for verily the holy Mary, who was Virgin at all times, is our ambassadress before the holy and mighty Archangel Michael, whose festival we celebrate this day, and who prayeth to God always for us—and by the prayers of the whole company of our incorporeal associates; and by the prayers of Saint John the Baptist, the forerunner and holy martyr [of Christ], than whom among those born of women none greater hath arisen; [p. 61] and by the prayers of the Patriarchs, and Prophets, and the chief Apostles who follow the true Bridegroom, our Life, our Lord Jesus Christ; by the prayers of the three holy children Shadrach, Meshach, and Abednego; by the prayers of Saint Stephen, and of the whole company of the holy martyrs, and of the holy men who bore the cross, who stand before the royal throne of God the Word, and entreat Him day and night to have mercy upon His people. He is our Lord and our God, Jesus Christ, to Whom be all glory, and honour, and adoration, and reverence, which are meet for the Father with Him, and the Holy and vivifying and consubstantial Spirit with Him, now and always, and for ever and ever, Amen.

[P. 63] [Here beginneth] the discourse of Abba Severus, the holy patriarch and Archbishop of Antioch, in which he shewed forth the compassion of God, and spake concerning the presence of the holy Archangel Michael, and of his love towards man, and how he delivereth men from the snares of the Devil. In it he also spake briefly concerning the holy Lord's Day—now in that year the festival of the holy Archangel Michael happened to fall upon the holy Lord's Day—and he spake, moreover, concerning Matthew the merchant, and his wife, and his son, and of how they believed in God through the prayers of the holy Archangel Michael. This discourse was pronounced on the twelfth day of the month Athór, at the gathering together of the multitude to celebrate the festival of the holy Archangel Michael at his shrine, in the peace of God. Amen.

I hear David, the holy Psalmist, inviting us to assemble together on this festival to-day, [p. 64] and crying out, and saying, "The angel of God encampeth round about "all those who fear Him, and delivereth them."<sup>1</sup> My beloved, the festival this day is two-fold: it is the festival of the holy Archangel Michael, and the festival of

<sup>1</sup> Psalm xxxiv. 7.

the holy Lord's Day, [the day of] the resurrection of our Saviour. Behold I see that a great calm hath come, and that there is not a breath of wind to disturb us, and that ye all are ready to receive the words of instruction; so then, whether it be I who speak, or ye who listen, let there be wholly fulfilled in us the words, "And some brought forth an hundredfold, some sixty, and some thirty."<sup>1</sup> And moreover, ye know that the Giver of the true reward, our Lord Jesus Christ, the Son of the Living God, is not far from us, for He saith with His lifegiving and truthful mouth, "Where two or three are gathered together in My name, there am I in the midst;"<sup>2</sup> and since our God is with us let us accept the words of David, the Prophet and Psalmist, which say, "Be still, and know that I am God. I am exalted over the heathen, I am exalted over the whole earth."<sup>3</sup> Ye know also, O my beloved, that to-day is the festival of our salvation, the holy Lord's Day, in which, first of all, it is meet that we should hymn, and bless, and glorify God—to Whom all honour is due always, [p. 65] and for ever and ever, Amen—and afterwards, that we should direct our discourse to the honour of Michael, the mighty and holy Archangel. Hear ye also Him in the holy Gospel according to Matthew: "The Archangel of God said to the women, "Fear ye not, for I know that ye seek Jesus Who was crucified. He is not here; for He is risen, as He said to His disciples."<sup>4</sup> And Saint Matthew saith, "He was like lightning, and his clothing was white like snow,"<sup>5</sup>

<sup>1</sup> St. Matthew xiii. 8.

<sup>2</sup> St. Matthew xviii. 20.

<sup>3</sup> Ps. xlvi. 10.

<sup>4</sup> St. Matthew xxviii. 5.

St. Matthew xxviii. 3.

that was the holy Archangel Michael, the ruler of the hosts of heaven. Let us then keep the feast this day, my beloved, for God is in our midst, and the whole company of the angels keep the festival of the holy Archangel with us, for it is Michael who entreateth God always to forgive the whole race of man their sins. With which of all the saints was not the Archangel present to deliver him out of all his afflictions? and to which of all the martyrs did not the Archangel Michael give strength by God's command until he received his crown? And now, my beloved, if ye wish to know whether the Archangel Michael be present with those who walk after God with all their hearts, or whether he prayeth unto God that he may be their helper, listen, and I will show you this great miracle which took place through the power of God and through the prayers of the holy Archangel Michael, [p. 66] which is related by men worthy of belief.

There was once a merchant whose name at first was Ketsôn, and he sprang from the country of Entikê, and he was very rich and he had there much business; but he knew not God, for he was a pagan and worshipped the sun, and he lived in his heathenism, and God wished to deliver him. And it came to pass on a time that he loaded a ship with his wares, and departed to a city in the country of Philippi (?) called Kalônia, in which they worshipped God alone, and he entered therein on the first day of the month Athôr, and stayed there and sold his wares. And when the eleventh day of the month Athôr had come, at the time of noon on that day he passed by the shrine of the Archangel Michael, and saw [men] crowning it with lanterns and draping it with cloth, and he marvelled greatly, and sat down there according

to the dispensation of God to see what would be the end of the matter. And when the evening was come he saw that all the multitude was gathered together there, and they lit the lamps and sang sweet hymns of praise; and the man marvelled, and because of his exceedingly great astonishment he slept by the door of the shrine. [p. 67] And during the night the clergy and the law-loving gathered together and performed the service, and the man marvelled greatly at what he heard. And when the morning had come he set out to go unto two Christians who dwelt in that city, and he asked them, saying, "My brethren, what hath happened, and what is "[the meaning of] the crowd which is in this city to-day?" And the men said to him, "To-day is the twelfth day of "Athôr on which we celebrate the festival of the holy "Archangel Michael, for it is he who prayeth for us to "God that He will forgive us our sins, and will deliver "us from all evil." And the merchant said to them, "Where is he? for I myself would speak with him and "ask him to deliver me from all evil." And they answered and said to him, "Thou wilt not be able to see him until "thou art perfect, but if thou wilt become a Christian "thou canst ask not only him who is the servant, but "thou shalt also see his God, and become a participator "in his glory, and He will deliver thee from all evil." The merchant saith to them, "My brethren, I beseech "you to bring me with you to-morrow that I may become "a Christian, and I will give each of you a basket of "money, for my heart inclineth greatly to the object of "your worship." And the men said to him, "Thou canst "not become like unto ourselves until our Father the "Bishop hath prayed over thee, [p. 68] and hath sancti-

“fied thee and baptized thee in the name of the Father, and  
“the Son, and the Holy Ghost; then wilt thou have become  
“a Christian. But wait until our Father the Bishop hath  
“a convenient season, and then we will take thee to him,  
“and he will make thee like unto ourselves;” and he did  
as they spake to him, and he waited that day.

And on the morrow he came to them and said, “My  
“good brethren, take me with you, that the God of Whom  
“ye spake may give you your reward;” and the two  
believing men took him to the Bishop and shewed him  
everything which had taken place. And the Bishop said  
to the merchant, “From what country comest thou?” and  
the merchant said, “I am from the country of Entikê.”  
And the Bishop said to him, “Art thou persuaded to  
“become a Christian?” and the merchant said, “Yea, of  
“a certainty, O my Father, for by what I have seen and  
“heard in this city it seemeth good to me to become a  
“Christian.” And the Bishop said to him, “What god  
“dost thou worship?” and the merchant said, “I worship  
“the Sun”. And the Bishop said to him, “When the sun  
“hath set and hath gone down into the earth, if a  
“necessity arise where canst thou find him to help thee?”  
The merchant said to him, “My Father, be graciously  
“pleased to help me, and baptize me, and I entreat thee  
“to make me a Christian like all the men of this city.”  
[p. 69] And the Bishop said to him, “Hast thou a wife  
“or children?” and the merchant said to him, “My wife  
“and my children are at home in my city.” And the  
Bishop said to him, “If it be so, we will not invoke  
“God’s blessing upon thee, lest the minds of thy wife and  
“children be not in accordance with thine, and there  
“arise a stumblingblock between you and between us,

“and it happen that either she is separated from thee, “or she causeth thee to apostatize from the service of “God and from the baptism which thou wilt have received “—for the first transgression took place through a wo- “man—but if her heart be in accordance with thine, come, “and I will make thee a Christian.” When the merchant heard these things he rejoiced greatly, and having been blessed by the hand of the Bishop, he came forth and made ready to depart to his city.

And when the Devil, the hater of all good, knew that the man had given his heart to God he was envious of him, and it came to pass that when Ketsôn had come upon the sea, he raised up a mighty storm, and he made the waves to rise up round about the ship, so that all those who were therein were well nigh drowned. Then the merchant cried out, saying, “O my Lord Jesus Christ, “help me in this great need, and I will believe in the “great glory which I have seen in the shrine of the holy “Archangel Michael, and henceforth, until the day of our “death, [p. 70] I and all my house will be Christians.” And straightway at that moment a voice came to him, saying, “Be not afraid, for no evil shall betide thee;” and immediately the crests of the waves bowed down and sank to rest, and the ship righted herself and sailed along smoothly, and by the command of God the merchant arrived in his own city, and no evil happened to him.

And when he had gone into his house he rejoiced with exceeding great joy, and he told his household of the marvellous thing which had happened to him in the ship, and of all that had befallen him in the city of Kalónia. And he spake to them, saying, “Verily, the sun “which we worship is not a god, but he is the servant



“of the great God of heaven, Jesus Christ, the Son of  
“the living God, Who He is, and it is He who is the  
“God of the universe, and it is through Him that all  
“things exist;” and he told them also concerning the  
honour of the holy Archangel Michael, his mighty son,  
and they marvelled greatly. Then the man turned to  
his wife, and said to her, “If thou wilt be obedient unto  
“me, arise, come with me, and let us become Christians,  
“and let us make ourselves servants of Christ, and let  
“us not halt between two opinions. If, however, thou wilt  
“not be persuaded I will not force thee. Behold I have  
“eight thousand *mīthkâls* remaining to me, and of these  
“I will give thee one thousand, and thou shalt abide in  
“thine own worship; but as for me, I will go and receive  
“remission for my sins.” [p. 71] And his wife said to him  
gladly, “Verily, my master and brother, whatsoever way  
“thou goest, that will I travel with thee, and whatsoever  
“death thou shalt die, that will I myself die;” so they  
made everything ready, and they embarked and came  
to the city of Kalônia, and the man marvelled how God  
had helped them. And they went to the two men whom  
[Ketsôn had] first [seen], and they saluted them, and made  
known to them that they had come to be made Christians,  
and they took them to the Bishop, and shewed him, say-  
ing, “This is the man who came recently to be made a  
“Christian, and behold, he hath now come with his wife  
“and child to become Christians.” And the Bishop rejoiced  
with an exceeding great joy at the conversion of their  
souls, and when they had been brought in to him he said,  
“Do ye in very truth wish to become Christians?” And  
the merchant answered humbly, “Yea, by God’s will, and  
“by thy holy prayers, O Father.” Then the Bishop caused

them to make ready a Jordan in the shrine of the holy Archangel Michael, and he instructed the man, and his wife, and his four sons, and their servants, and he baptized them in the name of the Father, and the Son, and the Holy Ghost. Now the name of the merchant was at first Ketsón, but the Bishop changed it, and called his name Matthew, [p. 72] and his wife he called Irene; and he called the first of the four sons John, the second, Stephen, the third, Joseph, and the fourth, Daniel. And he made ready the Communion and gave to them of the holy Mysteries, the Body and Blood of our Lord Jesus Christ. And after their baptism they tarried a month with the Bishop, and he instructed them in the things of their upright faith. And Matthew the merchant, by reason of the exceeding great joy which had come to him, gave six hundred *mithkâls* to the shrine of the Archangel as a thanksgiving offering for his salvation. And they received blessing at the hands of the Bishop before returning to their own country, and they bade farewell to the chief men of the city and to the law-loving men with great joy, and by the will of God they returned to their country, being guided and directed by the holy Archangel Michael.

And when they had gone into their house they made a great feast for their people, and they distributed great charity to the needy, and widows, and orphans, and their village marvelled at them, and their name was in the mouth of every one; and they made their country to shine by their good deeds.

And it came to pass after these things, when two months had passed by, that the excellent man Matthew went to his rest; he had come [to work in the vineyard]

at the eleventh hour, [p. 73] but through the prayers of the holy Archangel Michael he received the wages of the whole day. And his little sons and their mother ceased not from the good things which they were wont to do in abundance while their father was alive. Now the Devil and his fiends could not bear to see the good deeds which these holy people were doing, and he stirred up the people of their city against them, and he made them to hate them with a great hatred, and at length they rose up against them and seized their possessions by violence, and the things which were in their storehouse. Then John said to his mother and brethren, "Behold, ye see how much they have afflicted us since our father died, arise now and let us leave this place, and go to the royal city, and live there; for it is written in the holy Gospel, 'If they persecute you in one city, flee to another.'<sup>1</sup> And behold they have persecuted and afflicted us here; but God's will be done." So they arose secretly, and took what things remained unto them, and they went into the royal city, and lived there, saying, "May the God of the Archangel Michael be our helper;" and they multiplied the charities which they were wont to do of old.

And again the Devil could not bear it, but was disturbed when he saw these pious people giving their charities in faith—now he knew not that the holy Archangel Michael would put him to shame—and at length he roared like a lion. [p. 74] And it came to pass that when a few days had gone by, the watchmen of the city went in and robbed the house of one of the chief

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<sup>1</sup> St. Matthew x. 23.

nobles of the city, and they carried off much booty; and the nobleman told the governor who was over the city, and he made an enquiry into the matter by the hand of the controller of the city, who straightway laid hold of the watchmen and compelled them to find for him the nobleman's property. And while they were disturbed concerning this matter, behold the Devil took the form of a man, and went about throughout the city, and cried out, saying, "I know who stole the property of Sylôn the nobleman, for I saw these four strange young men, who came here a few days ago, go into the house, and plunder it, and we know of a truth that this hath been their business from the time when they lived in their country." And when the men of the city heard these things they told the governor, and straightway they dragged them along by the hair of their head by the governor's command, and brought them in before him. Now they dragged them along without mercy, and their mother followed after them weeping, and she comforted them, saying, "Fear ye not, my children, for God, in Whom we believe, and His holy Archangel Michael are able to deliver you from all evil, [p. 75] and from those who speak falsely against you for His sake." And as she spake these things a voice came to them out of heaven, saying, "Fear ye not, for I will not allow any evil to betide you: I am Michael, and I will watch over you to guard you from all evil."

And it came to pass that while they were standing before the governor who was questioning them, the Archangel [Michael] came and stood a little way off in the form of a patrician of the empire; and when the governor saw him he rose and stood up and besought him, saying,

“Prithee come, sit down, and listen to this dispute.” And when he had sat down the governor made them bring the four young men before him, and he said to them, “Be quick and give back to the nobleman the stolen things before I inflict punishment upon you.” And they answered and said, “As the Lord God of the Christians liveth, and by the glory of His holy Archangel Michael we have never taken part in this matter.” And the Archangel Michael said to the governor, “I am sure that the truth will be manifest by these means. Let them take the youngest brother of these men, and carry him into the house of the chief watchman, whose heart is inflamed against these men, and let him cry out, saying, ‘In the name of my Lord Jesus Christ, let the stolen things which belong to Sylón the nobleman, [p. 76] on account of which they have accused us, appear;’ and straightway the truth will be made manifest.” And straightway the governor commanded them to take the little child into the house of the chief watchman, as the Archangel Michael had said, and he cried out, saying, “In the name of my Lord Jesus Christ and of the holy Archangel Michael, let the things stolen from Sylón the nobleman appear.” And straightway a voice came, and everyone heard it, saying, “Go down into the cellar, and ye will find everything; these young men are innocent of the offence;” and they went down straightway into the cellar, and found all the stolen things. And when they told the governor what had happened he marvelled greatly, and when he turned round to tell him that had taken the form of a patrician, that is to say Michael, what had happened, he did not know where he had gone; and he marvelled greatly. And he set the

young men free, and they went to their house glorifying God and His holy Archangel Michael; and these pious people did not cease from doing the good deeds which they were wont to do unto everyone, and everyone marvelled at their good life.

And it came to pass some time after these things had happened that a certain man accused two men before the governor of not having paid the debt awarded by a former judgment, and the governor gave the two men over to certain soldiers that they might compel them each to pay one hundred *mithkâls*, [p. 77] but they had not the wherewithal to pay. And it happened opportunely that the good man John met them, and when he saw the soldiers mercilessly driving them along with blows, he said to the soldiers, "For what reason do ye "beat these men?" And the soldiers said, "We have "seized them because each [oweth] one hundred *mithkâls*." And John said to them, "Will they be set free if the two "hundred *mithkâls* be paid?" and the soldiers answered, "Yea, but if they pay not the money they will be slain." Then John entreated the soldiers, saying, "Wait a little, "and I will come back to you;" and he went into his house and brought out two hundred *mithkâls*, and he gave them to the soldiers, and they set the two men free, and he also gave unto each of the four soldiers, who had been set over the two men, a *mithkâl*.

And again the Devil, the enemy of all truth, could not bear [to see this], and was filled with envy against the pious brethren because of their good works, and he stirred up a great and exceedingly hard and severe trial, which was this. And it came to pass after these things that a certain man in the city had invited some friends

and neighbours into his house—now it was eventide— and this man lived nigh unto the house of the pious brethren; and when they had eaten and drunk, a certain man rose up to go to his house. And as he was walking across the open ground of the city, a scorpion stung him, and he fell down and died immediately, and no man knew what had happened to him. [p. 78] And when the watchmen of the city were going about on their rounds together, they found the dead man, and they brought him into the light, and although they examined the body they knew not what had happened to him; and they made him ready for burial and when it was morning they carried him to the sepulchre.

And the Devil, taking upon himself the form of a man, cried out to the whole city, saying, "This wicked murder of the man who is dead—the cause of his death and his murderer being known unto no man—cannot have been committed by any one except those four strange young men, and I am [ready] to bear witness to this fact." And these words spread throughout the whole city, and the general went and told the governor Kesanthos, who straightway commanded and they brought the four young men [before him] with their hands tied behind them, and chains round their necks. And as they were bringing them before the governor, a voice came to them, saying, "Fear ye not, for behold the time of tribulation passeth by, and peace shall come unto you from God;" and they set them before the governor as condemned criminals. And behold straightway the holy Archangel Michael took the form of a great general of the Greek Emperor, and when Kesanthos saw him, he rose up and stood upon his feet before him;

and when he had come up to him they sat down together. And when the Archangel Michael saw the young men standing there, [p. 79] he said to Kesanthos the governor, "What is the business of these young men?" and the governor told him what had happened. And Michael said to him, "It is not known then, who slew the man?" and the governor said to him, "They have brought these young men in to me, saying that they slew him." And Michael said to him, "It seemeth to me that if the matter be thus, and that a man hath died, we cannot know who hath slain him until we bring the dead man here in our midst, and we ask him, and he tell us and shew us who hath slain him; so then if thou wishest to know the truth let them bring the dead man himself here, and we will question him, and he will speak to us, and shew us who hath slain him." And straightway the governor commanded, and they brought the dead man into the midst [of them]. And the Archangel Michael said unto Daniel, the youngest brother of the pious men, "Go, say to the dead man, In the name of my Lord Jesus Christ, the God of heaven and earth, show us what did happen unto thee;" and the child did so. Then God, Who loveth mankind, and Who wisheth to make His holy name glorious in all places, so that men may believe in Him, made the soul of the man to return to his body, and he came to life for the salvation of the governor and of the whole multitude of the people of that country. And the man cried out, saying, "Woe unto thee, O Kesanthos the governor, for thou hast been bold to sit down with the holy Archangel Michael, [p. 80] the general-in-chief of the powers of heaven; and, moreover, these men who have been accused are innocent



“of the offence, and are just men, for it is not they who  
“have slain me, but the scorpion which bit me, and caused  
“me to die. And it is by reason of the excellence of  
“these men that hath happened unto thee the great  
“blessing that thou hast been deemed worthy to see the  
“holy Archangel Michael. And behold, the marvellous  
“things of God which thou hast seen set thou in thy  
“heart, and forsake these pleasures, and these dead idols  
“in which there is no profit, that God may forgive you  
“the offences of your previous life. And as for me, a  
“great act of grace hath been shewn unto me, for through  
“these just men I have seen the Archangel Michael.” And  
straightway the Archangel Michael went up into heaven  
with great glory, and the governor and all the multitude  
saw him go up into heaven, taking up with him the soul  
of the dead man; and the governor and all they who  
were with him were in exceeding great fear.

And after a long time the heart of the governor  
became quiet after the fearful, and mighty, and marvellous  
thing which he had seen, and he rose up and kissed  
John, saying, [p. 81] “Blessed be the hour in which ye  
“came into this city. We beseech you to show us your  
“God in Whom ye believe, and we ourselves will believe  
“in Him for our salvation.” And John said to them,  
“We believe in the Lord Jesus Christ, the Son of the  
“living God;” and the governor and all the multitude  
cried out, saying, “Verily, Jesus Christ is the living God,  
“and there is no other God besides Him.” And John  
said to the governor, “Arise, and write to Constantine,  
“the Emperor of the Greeks, and tell him of everything  
“[that hath happened]; and entreat him to send to us  
“one of the Bishops of your country that he may instruct

“you in the name of the Father, and of the Son, and of  
“the Holy Ghost.” And Kesanthos the governor wrote  
to the Emperor Constantine, saying, “Kesanthos, whom  
“men call governor, dareth to write to the mighty Ruler  
“and Emperor, Constantine, the servant of Jesus Christ,  
“sending greeting. A mighty act of grace hath come  
“to us from the good God, Who hath had us in re-  
“membrance, and He hath brought us from the service of  
“polluted idols, and hath turned us to Himself by His  
“great and exceeding goodness through the prayers of  
“the holy Archangel Michael, and we have been ac-  
“counted worthy to see him with our eyes, and he made  
“a dead man to speak with us mouth to mouth, after  
“he was dead, and afterwards he went up to heaven  
“with great glory, and we all saw him. And further-  
“more, [p. 82] we entreat thy majesty to send unto us  
“one of the Bishops who are with thee, that he may  
“enlighten us in the right faith, and that he may shew  
“us the way wherein we should travel unto God, and  
“that he may give unto us the holy sign of the Cross.  
“And if thou wilt do this for us, thou wilt receive a great  
“crown from Christ by reason of this thing; may the  
“God-loving Emperor be strong through the strength of  
“Christ the King of the Universe.”

And the Emperor Constantine received the letter with  
great readiness, and he read it and marvelled greatly at  
what had happened, and he glorified God. And he wrote  
to Saint John, the Archbishop of Ephesus, with great  
solicitude, saying, “First of all I kiss thy holy hands  
“which hold the flesh of the Son of God in truth. Great  
“joy hath come unto us from God, and behold, we send  
“unto thee to tell thee also thereof, for we know that

“thou wilt rejoice exceedingly. I desire that thou wilt under-  
“take a small toil—now thou art prompt [to labour] with  
“all thy heart, for thou knowest that thy labour shall not  
“be in vain—and that thou wilt do it for the sake of  
“Christ Who hath suffered for the race of man. Trouble  
“thou thyself and go unto the city of Entias, and heal  
“those who are sick therein in the name of Christ, and  
“lead them away from the service of ministering unto  
“polluted idols, and baptize them in the name of the  
“Father, and of the Son, and of the Holy Ghost; and  
“this shall be for thee an acceptable thing with God and  
“His holy angels. [p. 83] May we both be strong through  
“the strength of Christ our God.”

And the Emperor Constantine sent this letter to Abba John, Archbishop of Ephesus, together with the letter of Kesanthos the governor; and when the Archbishop had read the letters he rejoiced greatly at the conversion of the whole country. Then he took with him two deacons, and an elder, and a reader, and three singers of Psalms, and twelve workers, and he took with him for the stablishing of the altar a golden table, and four cups of silver, and three cups of gold, and a cloth made of finest byssus, and a covering made wholly of silk, and the four Gospels, and the Psalter, and the Epistles of Paul, and the Acts, and the Catholic Epistle of St. James, and in short everything necessary for a church; and they prayed, and set out upon the road rejoicing. And when they had drawn nigh unto the city, the men thereof told the governor of the arrival of the Archbishop and of those who were with him; and the governor, and John, and all the people of the city came forth to meet the Archbishop, and when they came up to him the governor

and all the multitude bowed down before him, and were blessed by him. And the governor told the Archbishop everything that had happened, and he showed him John, saying, "Through this man and his brethren hath God "shown mercy unto us;" and thus they went into the city in great peace. [p. 84] And the governor entreated the Archbishop [to come with him,] and brought him into the palace, for as yet there was no church built in the city. And on the morrow the Archbishop said to the governor, "Let us mark out a place for a church," and the governor said to him, "My father, I have here "a new site upon which they were going to build, let us "look at it, and if it be suitable we will make a church "there." And the Archbishop and the governor went there together, and they looked at the place upon which they were going to build; and it pleased the Archbishop. Then the governor made the herald to cry out throughout all the city, saying, "Let every man come, and labour "at the building of the church," and straightway the whole city was gathered together to work at the church, whether it were nobleman, or whether it were poor man, and even the governor himself laboured with his own hands, and everyone believed that he would receive a blessing from Christ. And by the will of God they finished the building in sixteen days, and the Archbishop consecrated the church to the name of the Holy Virgin, the God-bearer Mary.

And when the Archbishop saw the great multitude who wished to be baptized, he said to the governor, "Where shall we baptize this multitude?" Now a church with a place for water for baptism therein had not yet been built. And the wise John answered and said to the governor and the Archbishop, "The pool of water

“which lieth to the east of the city is, I say, suitable for “this great honour.” [p. 85] And straightway a voice came from heaven, and everyone heard it, saying, “This is the “place, which hath been set apart by God, O John, son “of the apostle;” and the Archbishop, and the governor, and all the multitude who heard this marvelled. And the Archbishop and the governor commanded, and all the multitude were gathered together to the place of the pool of water, and the Archbishop prayed over the water on every side of the pool. Now at that time a great and wonderful thing happened, for when the Archbishop came to the consecration the whole multitude heard voices in the water which repeated the consecration with the Archbishop. And when the Archbishop had finished the prayers, he commanded that all the multitude should go into the water, and they all leaped into the water, and cried out, saying, “We receive baptism in the name “of the Father, and of the Son, and of the Holy Ghost.” And when the governor and all the multitude had been baptized, the Archbishop took them to the church, and ordained John to be [their] bishop, and one of his three brethren he ordained elder, and the other two he made deacons. And a son of the governor called Echillas he made deacon, and all the multitude rejoiced in God.

Then the Archbishop was careful concerning the Offering, and he laid it up upon the altar, [p. 86] and made the Offering. And the governor and all the multitude marvelled at what they saw and at what they heard, for they had never before heard such things, and they had never before seen the like, for this was the first time that the Offering had been offered up in that country; and when they had all partaken of the Holy Mysteries,

the Archbishop pronounced over them the benediction of peace, and each one went to his own house. And the Archbishop tarried with them a month of days, and he instructed them, and taught them the ordinances of the Church; and afterwards he went to his city with great joy.

And Kesanthos the governor, and all the multitude of the city glorified God, and they paid honour unto Saint John the Bishop, and unto his brethren, for they grew in the doctrine of God. And after a few days the holy Bishop said to the governor, "Let us build a church "in the name of the holy Archangel Michael," and the governor said to him, "Do whatsoever thy soul desireth, "O our father, for we are ready to listen unto thee." Then the holy Bishop John laid the foundation of the church, and the whole city helped him, and he finished it with great zeal, and he put on its coping-stone in eight months; [p. 87] and the holy Bishop John consecrated the shrine on the twelfth day of the month Athôr, in the name of the Archangel Michael. Now this festival of the Archangel Michael was a double one; for it was the festival of the Archangel Michael, and also the festival of the consecration of the church.

And it came to pass after the Communion that the Bishop, and the governor, and all the multitude went together into the city to the temple of Zeus, and they burnt it with fire; and the dumb fiend which was in the statue cried out, saying, "Thou inflictest great pain upon "me, O John, for thou hast cast me out of my dwelling-  
"place." And the governor caused a large church to be built on the spot where the temple had stood, and he dedicated it to the name of the Apostles; and Saint John confirmed everyone in the faith, and everyone praised him.

When the Emperor Constantine heard concerning the good deeds which John was doing, he glorified God, and he wrote to John a letter in which he besought him to bless him and his empire, and called him a new Daniel, the destroyer of idols; and the whole country of Entias grew daily in doctrine all the days of Saint John, through the multitude of the miracles which God wrought by his hand.

Ye see, then, O my beloved, the power of God and the loving-kindness of the holy Archangel Michael. [p. 88] In the growth of all the seeds of the field we find the entreaty of Michael, and through the prayers of Michael the trees bear fruit. In the ships, whether they be sailing on the sea, or anchored in port we find the entreaty of Michael. In the ascetics who live in the mountains we find the entreaty of Michael, and he giveth them strength to live their ascetic life. In the assembly of the monks we find the entreaty of Michael, who is a peacemaker in their midst. In the prayers of the Bishops, and elders, and deacons at the altar we find the entreaty of Michael. With the sick we find the entreaty of Michael, who giveth them strength, and healeth them. We find the entreaty of Michael with those who are afflicted at the tribunal, and he becometh their helper. We find the entreaty of Michael the Archangel with those who are suffering punishment, and he becometh their helper. In short, to those who live he giveth strength in their time of need, and for those who are dead, he prayeth God to shew mercy unto them. Who is there among all the righteous unto whom the Archangel Michael did not go, and to whom he did not give strength in all his times of need? Among the martyrs who is there unto whom

the Archangel Michael did not go and deliver out of all his affliction and torture, and give strength?

And behold, O my beloved, we know the love of God towards man, and we know the prayers of the Archangel Michael, who hath become an ambassador for all mankind, [p. 89] for whom he prayeth to God the Father that He may shew mercy unto them all, and make their paths straight, and let us give unto him the things which he desireth, that he may bestir himself for us on account of them, and that he may love us exceedingly, and may pray to God for us. Let us love each other in the love of God, and let us live in the unity of brotherly love, and let no slander be upon our lips, for slander is a poisoned dart. Fornication is a stinking sin, and one which is greatly hated by God and His angels, and it is the poverty and death of the soul and of the body. Fornication is the friend of the Devil, it is the enemy of God and His angels, it is hated of Christians, and it is the friend of vain-glory.

And now, my children, let us put away from us all impure ways, and let us walk in the straight paths of virtue; let us walk in sinlessness and in unspottedness, for a pure marriage never polluteth a man. Consider Moses, who spake with God five hundred and seventy times, for he had a wife and children, and these prevented him not from ministering in the Holy of Holies. But let us not multiply our words overmuch concerning these things, for the testimony of the things which are old and of those which are new sufficeth us; and finally let us end our discourse and come to him whose festival we celebrate this day, the holy Archangel Michael. This festival to-day hath not need of the money of him that eateth,



and drinketh, and rejoiceth, and is glad by himself, [p. 90] while he leaveth the poor, and the orphan, and the widow hungry and thirsty. This festival hath no need of [thy] money, O thou who deckest thyself in an abundance of rich apparel, while the poor man naked perisheth with cold at [thy] gate. This festival hath no need of the money of those men who live at ease in their decorated houses, while the poor man perisheth with cold in the open spaces of the village. This festival hath no need of [the money of] anyone who eateth and maketh merry, while the poor man lieth in affliction in prison. This festival hath no need of the man who maketh himself glad while the poor man lieth sick and unvisited. The commandments are not of man, but of God, and God gave to the race of man the commandments which are written in the Gospels.

And finally, my brethren, with an upright heart let us beseech the Archangel Michael to obtain pardon for us from God, and I say unto you that the whole world standeth through the prayers of Michael, and through the prayers of the Holy Virgin, the God-bearer Mary; therefore let us ascribe unto them the glory which is their due on this festival, for the time hath come when we must go to celebrate the Holy Mysteries. And let us ascribe glory unto Him, to Whom all glory is due, our Lord, and God, and Saviour, Jesus Christ, [p. 91] through Whom and with Whom all glory, and honour, and adoration are due to the Father, and to the life-giving and consubstantial Holy Spirit with Him, now and always, and for ever and ever. Amen.

[P. 93] The Encomium which was composed by Apa Eustathius, Bishop of Trakê, the Island to which the Em-press banished Saint John Chrysostom, and where he finished his course. It was composed for the festival of the holy Archangel Michael, which took place on the twelfth day of the month Paôni, and was recited by the blessed man before he laid down his body. And he spake, moreover, in this Encomium concerning the righteous man whose name was Aristarchus, and concerning his God-loving wife, the honourable lady Euphemia, and he likewise spake, at the end of this Encomium, a few things of Saint John Chrysostom which glorify the holy Trinity. In the peace of God. Amen.

“I will open my mouth in parables, and with my “tongue will I declare hidden things,”<sup>1</sup> according to the words of the sacred Psalmist David, the father of Christ, according to the flesh, [p. 94] and I will cry out louder than any sounding reed, or instrument of music, or cym-bal, or harp, and I myself will proclaim with the righteous man, saying, “The angel of God encampeth round about “those that fear Him, and delivereth them;”<sup>2</sup> and let us also add the words of the prophet, and say, “This is

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<sup>1</sup> Psalm lxxviii. 2.

<sup>2</sup> Psalm xxxiv. 7.

“the day which He hath made, let us gather together, and “rejoice, and be glad in it,”<sup>1</sup> not with noise only, but with the joy of gladness which exceedeth all other joy, for we shall see the Creator of all things assembled with us this day at the feast of His mighty and holy Archangel Michael, the general of the hosts of the heavens. Who is there among us that will not celebrate this festival when he seeth that the King of Kings, and the God of all flesh hath come into this house to-day to do honour unto Michael, His mighty and glorious General, the ruler of light? And who is there among us that will not put on glorious apparel to come into this holy house to-day, to eat of the good things which the King and the King’s son have prepared for us at the feast, the feast of the holy Archangel Michael? The things which are set before us to eat this day are not after the flesh, the pleasure of which ye will forget after ye have eaten of them, but that which is made ready for us this day is the Body of God, which He took upon Himself in the womb of the holy Virgin Mary, [p. 95] the spotless Lamb, Who gave Himself for us to deliver us from the Adversary. The wine which is set before us this day is not material wine, of which, when we have taken, we become drunken, and things which are unseemly happen in us, but it is the Blood from the side of God the Word on the Cross, which the soldier pierced, and He poured it out for us to cleanse us from our sins; and it is not pieces of meat which, if left for a day or two, perish and putrefy, that are set before us this day, but the thoughts of the Holy Scriptures, which shed abroad glory though they last for

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<sup>1</sup> Psalm cxviii. 24.

ever. O who can [not] understand with his mind a celestial being this day, when he seeth the mighty joy which is spread abroad in heaven and upon earth by reason of the commemoration of the holy Archangel Michael? Let us turn, now, to the mighty deeds and miracles which have come to pass through the Archangel Michael, in whose shrine—the shrine which we have built to his holy name—we are to-day gathered together to celebrate his noble commemoration.

Do ye not call to mind the honourable lady Euphemia, the wife of Aristarchus, the governor whom the pious Emperor Honorius appointed over the Island of Trakê? Now, ye all know, O Christ-loving people, that this general was an exceedingly pious man, unto which fact was borne witness by everyone, [p. 96] and his prayers and his alms came before God like those of Cornelius<sup>1</sup> of old. And this noble man, Aristarchus the governor, from the time when he received holy baptism at the hands of our glorious father and teacher, John the Great, did not cease to make gifts and offerings on the twelfth day of every month in the name of the holy Archangel Michael, and on the twenty-first day of every month in the name of the holy Virgin Mary, and on the twenty-ninth day of every month (which is the day of the birth of our God Jesus Christ, when men make innumerable offerings and give alms in commemoration of God the Word), and thus this righteous man continued to do for a long time. And it came to pass after these things, when his course was ended, and he was about to depart, after the manner of all men, unto Christ, that he called his wife, the honourable lady Euphemia, unto him, and said to her, "Behold,

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<sup>1</sup> Acts x. 31.

“my sister, thou seest that my course is run, and that I  
“must depart unto God after the manner of all my fathers.  
“Thou thyself hast heard the doctrines of life with which  
“we have been charged by the thrice-blessed John, through  
“whom this whole island hath become enlightened and  
“hath learned to know God, and thou hast with thine  
“own ears heard him say in thine own house, ‘There is  
“nothing so great as charity’, [p. 97] and, ‘Mercy shall  
“make a man glorious at the judgment’, and, in short,  
“all the other words of consolation which that mighty  
“man John spake unto us for the salvation of our souls.  
“And moreover, behold, I charge thee this day, and I  
“set God between thee and me, before I go forth from  
“this world, that thou cease not to do the things which  
“we now do on the twelfth day of each month (which  
“is the day of the holy Archangel Michael), and on the  
“twenty-first day (which is the day of the Queen, the  
“Mother of the King of Kings), and on the twenty-ninth  
“day also (which is the day of the birth of God the  
“Word). Take heed, then, that thou despisest not the  
“offering of the holy Archangel Michael (for it is he who  
“prayeth for all men), that he may pray for us before  
“God, that God may shew loving mercy unto us, and  
“may receive unto Himself my miserable soul.”

And that prudent woman said unto her husband, “O  
“my master and brother, as God in Whom we have be-  
“lieved liveth, I will not neglect to do the things which  
“thou hast commanded me to do, nay, I will add greatly  
“unto them; but there is a matter on my mind, which I  
“wish thee to fulfil for me, and to complete before thou  
“layest down the body;” and Aristarchus said to her,  
“Whatsoever thou wishest, tell me, and by the will of

“God I will perform it for thee.” [p. 98] Euphemia saith to him, “I wish that thou wouldst command a painter to “paint for me the picture of the holy Archangel Michael “upon a wooden tablet, and that thou wouldst give it to “me that I may place it in my bed-chamber where I sleep. “And I wish thee to commit me into his hands as an “object of trust, so that when thou shalt have departed “from the body he may become my guardian, and deliver “me from every evil thought of Satan; for when thou “shalt have gone forth from the body I shall eat my “bread in tears and with a sorrowful heart, because from “the very moment that a woman’s husband departeth “from her, she hath no longer any hope in life, and she “is like unto a body without a head, and the body with- “out a head is without a soul, and it perisheth of its own “accord. And moreover, the wise man Paul hath said, “‘The head of a woman is her husband’,<sup>1</sup> and a woman “without a husband is like unto a ship without a rudder, “which is ready to sink, together with the merchandise “with which it is laden. And now, O my master and “brother, just as in times past thou hast never caused “me sorrow [by refusing] anything which I have asked “from thee, cause me not now sorrow [by refusing] this “thing also, and peradventure the holy Archangel Michael “will protect me, for I have no [other] hope here, but I look “for the mercy of God and of his holy Archangel Michael.”

[p. 99] And when the general heard these things he made haste to perform that which she had asked from him, and he straightway commanded them to bring a cunning painter, and he commanded him to paint the

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<sup>1</sup> Ephesians v. 23.

picture of the holy Archangel Michael upon a wooden tablet, and to lay upon it a plate of fine gold inlaid with precious stones; and when the painter had finished it Aristarchus gave it to Euphemia, and she rejoiced over it like him that found much treasure, even as it is written,<sup>1</sup> and she said unto him, "O my master and brother, let thy mercy be with me, and do thou gratify my wish in this thing also, so that when my courage faileth, and I become weak and helpless, no treacherous plots may rise up against me when thou hast laid down the body." And Aristarchus said to her, "Whatsoever thou askest I am ready to perform for thee, for thou knowest that I never grieved thee at any time about anything." Euphemia saith to him, "I wish thee to commit me into the hands of the holy Archangel Michael whom thou hast had painted upon this wooden tablet, and also to entreat him on my behalf that he may become my guardian until the day of my death; for when thou shalt have gone forth from the body I shall have no hope in life except in God and His Archangel Michael, for thou knowest that a widow eateth her bread with sighs and tears."

[p. 100] Now when the general had heard these things he became sad at heart by reason of the melancholy words which she spake to him, but he marvelled at her great faith in the holy Archangel Michael. And at length he took her hand and laid it upon the figure of the holy Archangel Michael which had been painted upon the wooden tablet, and he cried out, saying, "O thou holy Archangel Michael, who didst slay the serpent of old, who didst cast out the haughty rebel against his God,

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<sup>1</sup> St. Matthew xiii. 44.

“and didst hurl him chained into the fiery pool filled with  
“fire and sulphur, who dost at all times bow thyself down  
“in supplication before the Good Father for the sake of  
“the race of men, thou likeness and similitude of God  
“Almighty, behold I place in thy hands this day my wife  
“Euphemia as a deposit, that peradventure thou mayest  
“watch over her, and deliver her from all the plots and  
“wiles of the Devil who will rise up against her; and  
“when she prayeth unto thee for help, do thou hearken  
“unto her, and deliver her, for we have no hope save in  
“God and in thee.” And when Euphemia heard these  
things she rejoiced greatly, and she believed confidently  
with great faith that no wile of the Adversary would  
prevail over her from this hour, because the Archangel  
Michael would watch over her.

And it came to pass after these things that she took  
the figure of the image of the Archangel which had been  
painted for her, [p. 101] and she placed it in the bed-  
chamber in which she slept, and she used to offer up to  
the figure precious incense, and a lamp was burning be-  
fore it by day and by night continually, and she used to  
pray unto it three times a day and ask it to help her;  
and after these things God visited the pious general  
Aristarchus, whose name we have mentioned a little way  
back, and he departed the way of all men. Now the  
wise and honourable lady Euphemia, the wife of Aris-  
tarchus the general, ceased not to give the alms which  
she was wont to give, nor to make the offerings which  
the general used to make in his lifetime before he died  
in the name of the holy Archangel Michael, and she  
hastened to increase those which were made in former  
times while her husband was alive.



And the Devil, who hath hated every good thing in our race from the beginning, could not bear to see the noble deeds which this woman wrought in the name of the holy Archangel Michael, and he was envious of her, and wished to destroy the reward which she hoped to receive thereby from God. And it came to pass one day that he took the form of a nun, [p. 102] and having put on golden<sup>†</sup> apparel—now devils went with him in the form of virgins—he came and stood at the door of Euphemia's house, and he sent in her servant to her, saying, "Go and tell the honourable lady Euphemia, the wife of Aristarchus the general, behold a virgin nun standeth at the door wishing to make obeisance unto thee, and her daughters also are with her." And when the prudent woman heard these words she came out to the fourth door of her house, and she commanded them to bring her in to her, thinking that she was in truth a nun; and when the servants came out and saw the Devil standing there wearing a false garb, they made obeisance unto him, and commanded him and those who were with him to come in, and the Devil came in, and his face was bent towards the ground like a true nun, and those who were with him did likewise. Now when the honourable lady saw her in such a garb, she marvelled greatly at her exceedingly great humility and she rose up, and quickly taking him [by the hand]—now he was wearing the dress of a woman—she brought him unto her house, and when he and those who were with him came to the bed-chamber where the image of the Archangel Michael was, he was afraid to enter therein. And the prudent woman Eu-

<sup>†</sup> Read  $\mu\omicron\gamma\varsigma$  "false".

phemia did honour unto her, saying, [p. 103] "Prithee, "dear sister, come into this bed-chamber wherein holy "prayers are made, for I bear witness, before God and "before His holy Archangel Michael, that from the day "on which my blessed husband Aristarchus died until now, "no man hath passed through the door of this bed-cham- "ber, but only the women servants who minister unto the "wants of my body, and the noble and honourable ladies "who have come to visit me according to the love of "God."

And the Devil, who was in the form of a nun, answered and said, "Why hath no man passed through the "door of thy bed-chamber? for, certainly, where there is "no man there is no help of God therein. And all the "women who have ever lived upon the earth have dwelt "with their husbands, one alone, Mary the Mother of Christ, "excepted; and moreover, if thou wishest to please God "with all thy heart, I will give thee counsel concerning "a matter which is acceptable before God." Euphemia saith, "What is it?" And the Devil said, "Knowest thou "my lord Hilarichus, the chief prefect, who standeth high "in the affection of the Emperor Honorius? He is my "kinsman, and he is also of near kin unto the Emperor. "And his wife died in these last days, and when he heard "that thy glorious husband Aristarchus was dead, [p. 104] "he said, Is it not meet that I should take to wife a "woman who is my equal in rank? I will arise and take "to wife the honourable lady Euphemia—that is to say "thyself—and I will give her more of the purple than she "had in former times. And behold Hilarichus hath given "me these splendid gifts, and grant thou that I may per- "suade thee to marry him, for he is powerful in the

“palace and the Emperor loveth him;” and straightway he shewed her many ornaments of gold and much gold and silver to seduce her to his evil design. And Euphemia restrained herself greatly, and answered very quietly, “How can I do such a thing as this of my own will? But first of all let me go and take counsel with my guardian, to whose care my blessed husband committed me before he went forth from the body, and if he commandeth me to live with a husband, then I will do so without hesitation, but if he doth not command me to do so I will never do so of my own free will.”

And the Devil answered, “Who is this guardian?” and Euphemia said, “Behold, he hath been with me in my bed-chamber day and night from the time when my blessed husband committed me to his care, until now, watching over me.” And the Devil answered, and said unto her, “Dost thou not know that if thou failest to keep [one of] the commandments of God in thy heart, thou wilt become guilty of offending in all? [p. 105] And moreover, God hath said, ‘Whosoever shall offend in one commandment shall be guilty of them all,’<sup>1</sup> and thou knowest that God hateth falsehood exceedingly. And again David saith in the fifth Psalm, ‘God shall destroy everyone that speaketh falsehood,’<sup>2</sup> and if thou speakest falsehood God will destroy thee speedily. Didst thou not say unto me a short time since, ‘From the day on which my husband went forth from the body until now, no man hath passed through the door of my bed-chamber, not even my servants?’” And Euphemia answered, “What I say is true, and there is no falsehood in my

<sup>1</sup> St. James ii. 10.

<sup>2</sup> Psalm v. 6.

“words, O my noble sister. I swear to thee by God  
“Almighty and by His holy and mighty Archangel Mi-  
“chael, who slew the dragon of old, that from the day  
“wherein my husband went forth from the body until this  
“day no man hath passed through the door of my bed-  
“chamber, neither have I permitted any man to approach  
“me, nor even to look upon my face.”

And the Devil, who was in the form of a nun, said  
to the honourable lady Euphemia, “First of all thou didst  
“say, ‘No man hath come nigh me since my husband died,’  
“and behold, [p. 106] now thou dost commit sin and ful-  
“fillest iniquity, for behold, thou hast sworn a false oath.  
“Didst thou not but a little time back say, ‘First I will  
“go into my bed-chamber, and take counsel with the  
“guardian into whose hands my husband committed me,  
“before he went out of the body?’ Is not a guardian a  
“man? Have not men ever been made the guardians of  
“women? Is there not then a man in thy bed-chamber?  
“And now, inasmuch as I find this man, concerning whom  
“thou hast spoken falsehood, and hast sworn a lying oath,  
“in thy bed-chamber, I would never acknowledge thee  
“to be my kinswoman even if thou wert to give me all  
“thy wealth.” And the mouth of the prudent woman  
Euphemia smiled a spiritual smile, and she said to the  
Devil who was in the form of a nun, “O my sister, this  
“thing—to dwell with a man—is impossible for me to do,  
“and I tell thee that neither for the wealth and the orna-  
“ments which thou hast brought unto me [to cause me to  
“do] this thing, nor, in truth, if they were to give me all  
“the riches which are in the palace of the pious Emperor  
“Honorius, and all the ornaments which he hath, and the  
“wealth of the whole world, could I break the compact

“which I made with my blessed husband Aristarchus, the  
“glorious general, [p. 107] and live together with a strange  
“man until I depart unto him. And I am pure from all  
“uncleanness. I did say that my guardian was in my bed-  
“chamber, and in saying this I did not lie. The guardian,  
“into whose hands my master and husband committed me,  
“is mightier than any other guardian and than all the kings  
“of the world. He hath no need of any one to inform  
“him concerning sin, or what is good, or that which we  
“decide concerning him, but that which we think upon,  
“and that upon which we meditate in our hearts and minds,  
“he knoweth straightway. If it be a little thought of the  
“Devil which entereth into the heart of anyone, from the  
“moment when he prayeth in the mere name of that  
“guardian his heart gaineth confidence, and if a legion of  
“the Devil’s army besiegeth him, or appeareth to encamp  
“round about him, if that guardian cometh he maketh it  
“to disappear like smoke. If thou wishest, O my sister,  
“I will commit thee into the hands of that guardian that  
“he may be thy helper until the day wherein thou must  
“depart from the body, and at thy death he will give  
“thee over into the hands of the Good God as a precious  
“gift, and thou shalt inherit everlasting life.”

And the Devil, who was in the form of a nun, answered and said unto her, “Shew me this man, then, for  
“according to what thou sayest he must be very rich.”  
Euphemia answered and said to him, [p. 108] “First of all  
“rise up, and let us turn our faces to the east, and let  
“us pray and offer up supplication before God. And do  
“thou make confession concerning that which thou didst  
“think in thy heart about that guardian, and say these  
“words: ‘O God, forgive me for what I have imagined

“concerning that guardian and this woman whose husband committed her into his hands, and I will never again turn to such a thought or allow it to come into my heart concerning the holy one of God.’ If thou wilt make this confession I will shew thee my guardian, face to face, and afterwards thou shalt ask him to help and protect thee.” The Devil saith unto her, “A commandment was given unto me before I assumed this holy dress never to spread out my hands in prayer until I returned to my cell, and never to eat with any person who liveth in the world unless he weareth our garb.” And Euphemia answered and said to the Devil, “Thou didst say unto me, ‘He that keepeth all the law and offendeth in one particular is guilty of the whole of it’, and now, out of thine own mouth, I can shew that thou hast transgressed the commandments of God, that is to say, those which He gave to His Apostles from olden time.” And the Devil said to her, [p. 109] “What commandments have I transgressed? Shew me. If thou dost not shew me at once I will raise up against thee a mighty war unto death.” And the honourable lady Euphemia answered and said unto the Devil, “In olden time our Good Saviour commanded His disciples and sent them forth to preach the Gospel, saying, ‘Whatsoever house ye enter into, salute it and say, Peace be upon this house, and your peace shall be in it; and if not, let it return unto you.’<sup>1</sup> And did He not command them to pray in whatsoever place they entered into, (and also to eat with everyone except those who deny that Christ hath come in the flesh), saying, ‘Whatsoever they set before you that eat

<sup>1</sup> St. Matthew x. 13.

“without enquiry, and eat with thanksgiving.”<sup>1</sup> And again “the Apostle hath commanded us in his Epistle, saying, “Pray without ceasing, and in everything give thanks,”<sup>2</sup> “and no man of God ceaseth from praying by day and “by night. If then, thou art a woman and there is no “root of craftiness hidden in thy heart, arise, and let us “pray together, and after the prayer I will bring that “Guardian, and thou shalt see him, and shalt salute him “mouth to mouth, if by any means thou art worthy to “look upon his face.”

[P. 110] Now when the Devil knew that the honourable lady Euphemia had vanquished him on every side, he sought to take flight, and he began to change his appearance, and he took upon himself exceedingly varied forms. And when the honourable and noble lady Euphemia saw that he changed his appearance, she feared greatly, and cried out, saying, “O Michael, the Archangel, who “didst destroy all the might of the Adversary, help me “in this hour of necessity, for thou knowest, O my master, “that thou art he, into whose hands my blessed husband “committed me before he went forth from the body, that “thou mightest watch over me, and be a strong tower “for me against the devices of the Enemy;” and when she had said these words she made the sign of the Cross over herself in the name of the Father, and the Son, and the Holy Spirit, and straightway the Devil and all his works disappeared from before her like a spider’s web.

And it came to pass some time after these things that the Devil appeared unto her in the form of an Ethiopian

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<sup>1</sup> St. Luke x. 8; I Corinthians x. 27.    <sup>2</sup> I Thess. v. 17, 18.

of huge stature, and he was like a he-goat, and his eyes were very full of blood, and the hair of his head stood up straight like the bristles of a mountain boar, and he had a bright two-edged sword drawn in his hands, and as he stood before her a strong foetid smell came to her from him. [p. III] And when the honourable lady Euphemia saw that he had changed his appearance, straightway she went into her bed-chamber, and took the tablet upon which the picture of the holy Archangel Michael was painted, and she embraced it, and cried out, saying, "O "holy Archangel Michael, help me, and deliver me out "of the hand of the crafty one." Now the Devil was standing outside the door of the bed-chamber, for he was not able to enter therein by reason of the glory of the holy Archangel Michael which filled the chamber, and he laid his finger upon his nose, and he drew harsh noises from his throat, and cried out, saying, "By Hercules, what "would I do unto thee, O Euphemia, if I could come to "thee! I wished to seduce thee, and to drag thee down "to perdition with me, but I find that thou hast conquered "me through this wooden tablet to which thou clingest. "In days of old I stirred up the Jewish nation against the "Messiah, Whom they call Christ, for I thought that I "should destroy His power, but He hath humbled me and "my power by the wood of the Cross. It was I who in "the beginning seduced Adam and Eve, and made them "transgress the commandment of God, and I made them "aliens unto Paradise and the habitation of light. And "again, it was I who led astray the angels until they "were cast out from their glory, and it was I who made "the giants to sin until God destroyed them by the "waters of the Deluge. [p. II2] It was I who shewed the



"inhabitants of Sodoma, and Gomorrah, and Thedóim,<sup>1</sup> and  
 "Zóboim, how to commit wickedness so great that at length  
 "God rained upon them fire and sulphur, and destroyed  
 "them. It was I who shewed Jezebel how to sin, and I  
 "slew Ahab also with her in her sin. It was I who stirred  
 "up the children of Israel against Aaron, and they wearied  
 "him until he made a calf for them to worship, and God  
 "was angry with them, and destroyed them, and, in short,  
 "it is I who have made all sin to come into being. Was  
 "it not thou, O Michael, who didst cast me and my angels  
 "forth from heaven down into a pit filled with fire? And  
 "behold, O Michael, I have left thee heaven and earth,  
 "and we fly by ourselves in the air, hither and thither,  
 "and we overcome those whom we are able to destroy,  
 "one by fornication, another by adultery, another by swear-  
 "ing falsely, another by backbiting, another by craftiness,  
 "another by fraud, another by envy, another by scorn,  
 "and another by theft; and if we know that we are not  
 "able to overcome a man by such wiles, we bring upon  
 "him a sleep so deep that he is unable to watch and to  
 "make an opportunity wherein he may pray for his sins.  
 "Behold, moreover, we have left thee heaven and earth  
 "so that we might not see thy face, for thy form terrifieth  
 "us greatly, [p. 113] and thy apparel in the painting which  
 "is painted upon this wooden tablet in divers colours by  
 "sorcery overcometh my mighty power this day. It was  
 "wood, which they made into a Cross, that tore me up

<sup>1</sup> ΘΕΔΩΙΜ is clearly a mistake for ΛΔΑΜΑ; compare È CO-  
 ΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ ΛΔΑΜΑ ΝΕΜ ΣΕΒΩΙΜ. Genesis x. 19  
 (Lagarde, *Der Pentateuch Koptisch*, p. 21). The Arabic trans-  
 lator, following the Coptic orthography writes ثادريم.

“by the roots in days of old, and now, again, it is wood,  
“upon which thy effigy is painted, which hindereth me,  
“and overcometh me and all my host this day, and which  
“doth not allow me to work my will upon the honourable  
“lady Euphemia this day. By Hercules, this day doth  
“Michael afflict me on all sides, and I am in sore straits!  
“What shall I do unto thee, O thou honourable lady Eu-  
“phemia? Thou art saying at this moment that I shall  
“not overcome thee so long as thou trustest in this little  
“wooden tablet which is in thy hands, and if it be so,  
“know that I will come to thee another time on a day  
“which thou shalt not know, that is to say, on the twelfth  
“day of the month Paōni,<sup>1</sup> for on that day Michael will  
“be in conclave with the angels, and will be bowing down  
“and praying with all the angel host outside the veil of  
“the Father for the waters of the River (*i. e.*, the Nile)  
“of Egypt, and for dew, and for rain. And I know that  
“it will happen that he will continue in prayer ceaselessly  
“for three days and three nights, and in prostrations and  
“bowings down, without standing up, until God shall hear  
“him and grant him his requests. And moreover, I will  
“come on that day, yea, I will come to thee prepared  
“with my mighty power, and I will lay hold of this tablet  
“of wood which is in thy hands, and I will smash it in  
“pieces upon thy head, [p. 114] and we shall see if thou  
“canst bring the Archangel Michael here to help thee on  
“that day.” And when the prudent woman heard these  
things she took the picture of the Archangel Michael and  
ran out of her bed-chamber after the Devil, and straight-  
way he disappeared from before her.

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<sup>1</sup> *I. e.*, The 6th of June.

And it came to pass that the noble and honourable lady Euphemia continued to make much prayer and supplication day and night, from the day upon which the Devil departed from her until the day concerning which he said, "I will come, and I will contend with thee," that is to say, until the twelfth day of Paóni; and she besought God and the holy Archangel Michael to be unto her a helper and defender. Now on the twelfth day of Paóni—the day of the Archangel Michael—Euphemia made ready the things which were necessary for the festival of Michael, both the offerings and the first-fruits for the people in the shrine [of the Archangel], and the preparations for the brethren in her house after the Blessing, and briefly, she made it her care to provide abundantly for the feast, according to her wont, for she was very rich.

Now the Devil, who at all times hateth that which is good, could not bear to see the good works which this woman was doing, and the things which she was making ready to give away on the festival of the holy Archangel Michael. And when the light had gone forth on the morning of the twelfth day of Paóni, whilst Euphemia was still standing in prayer at the first hour, [p. 115] and was asking God in the name of the Archangel Michael to stand by her until she had fulfilled the ministration which she had undertaken, and to deliver her from all the wiles of the Devil, behold the Devil came and stood before her in the form of an archangel; and he had mighty wings, and he was girded round the loins with a girde of gold inlaid with precious stones, and he had upon his head a crown set with pearls of great price, and in his right hand was a golden sceptre, but the figure of the Holy Cross was not upon it. And he came and

stood before her in this great glory and magnificence, and when Euphemia saw him she feared greatly, and fell upon the ground. And he took her by the hand, and lifted her up, and said unto her, "Fear not, O noble woman, before God and His holy angel. Hail, thou woman, whose blessed husband hath found favour before God, and whose own blessing hath become like a light-giving lamp before God! Hail, thou woman, whose sacrifices and oblations have become as it were a bulwork of adamant for the whole world; the accursed Devil shall never lead thee astray. Put thy trust in me, O blessed woman, for I have come from God Almighty, and I have seen that the prayers which thou hast made this day have come up before God, [p. 116] and they are a thousand times brighter than the sun, and they send forth light which terrifieth all the angel hosts. God hath sent me unto thee, and He hath told me the things which I shall tell thee; hearken, then, unto the things which shall come forth from my mouth that thou mayest find great honour before God. Thou knowest that God hath said, 'To hearken is better than to make sacrifice,'<sup>1</sup> and if thou hearkenest not unto the things which I am about to tell thee, it is not unto me that thou wilt be disobedient, but unto God, and it is written, 'Whosoever hearkeneth not shall be destroyed.'<sup>2</sup> And the prudent woman Euphemia answered and said, "Shew me what are the things which God hath commanded thee to say unto me, and I will do and keep them." And the Devil answered saying, "God hath commanded me to come from Him unto thee and to say unto thee, 'Thou art wasting

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<sup>1</sup> 1 Samuel xv. 22.

<sup>2</sup> Acts iii. 23.

“thy husband’s possessions. Thou sayest, ‘I will give alms  
“for the salvation of his soul’, but behold, he hath already  
“inherited the good things of the kingdom of heaven.  
“It is not for thee to increase the offerings and all the  
“oblations which thou makest, and the many prayers which  
“thou offerest up. Give a little, and keep a little in thy  
“house lest, after a time, thou come to the end of thy  
“wealth; and besides this, if the Devil seeth thee making  
“alms in this wise he will become envious of thee. [p. 117]  
“and he will scatter thy possessions as he scattered those  
“of Job; for he did thus to the poor, and therefore the  
“Devil destroyed everything which he had, and he even  
“put loathsome worms in his body, and sorrow for his  
“sons and his daughters, for he made the house in which  
“they were to fall upon them, and they died together.  
“And the Devil also was envious of the holy man Tobit  
“because of the deeds of mercy which he was wont to  
“do, for he used to bury the bodies of the dead<sup>1</sup> which  
“he found unburied, and the Devil envied him and brought  
“him to poverty—now he was very rich—and at length  
“he made birds to void dung in his eyes and they  
“became blind; now it was not mere birds that did this,  
“but it was the Devil himself and his demons who took  
“upon themselves the forms of birds, and made him blind  
“because they were envious of him. And, moreover, my  
“daughter, if thou wilt hearken unto me according to the  
“commands of God, cease from such works as those  
“which thou doest. And, moreover, God hath told me  
“to say unto thee, ‘Behold, thou hast no son by thy  
“blessed husband Aristarchus the general, arise now, and

<sup>1</sup> Tobit xii. 12.

“take a noble husband, and bear him a son, so that when thou shalt have gone forth from the body he may inherit the possessions which thou hast, and may perform thy commemoration when thou hast gone forth from the body; for what wilt thou do? [p. 118] if thou remainest childless there is no hope for thee for ever.’ And, moreover, God hath commanded me to say unto thee, ‘If thou wilt hearken unto Me, and wilt take a husband, marry Hilarichus who is about to go to war with the Emperor Honorius, for behold he wisheth to make ready his army, and to snatch his empire out of his hands, and to make himself master of all the wealth of the Greeks.’”

Then the prudent woman Euphemia perceived the wiles of the Devil, and she knew that it was he who was speaking with her, by reason of words which were full of passion, and she said to him, “Shew me where it is written in the Scriptures, Make neither charities nor offerings, or, Thou shalt not pray, or, Thou shalt marry a second husband. On the other hand we find that God commandeth in several places, saying, ‘Charity shall cover the multitude of sins’;<sup>1</sup> and again, ‘Mercy maketh a man to be praised in the judgment’; and again, we hear the prophet crying out, saying, ‘Bring your sacrifices, and go into His courts’;<sup>2</sup> and again, in another place, ‘Sacrifice and words of blessing glorify Me’;<sup>3</sup> and again, ‘The sacrifice of God is a holy heart’;<sup>4</sup> and again, we hear Paul the teacher preaching unto us with his sweet words, saying, ‘Pray without ceasing, and in everything give

<sup>1</sup> 1 St. Peter iv. 8.    <sup>2</sup> Psalm xcvi. 8.    <sup>3</sup> Psalm l. 14, 15, 23

<sup>4</sup> Psalm li. 17.

“thanks.” And besides, thou sayest unto me, [p. 119]  
 “Marry a second husband”, but the man, whose name  
 “thou hast first mentioned to me, and with whom I am  
 “to dwell, is a heretic and an atheist, whom God shall  
 “destroy without delay, and He will put a bridle in his  
 “mouth, and bind him in the depths of the sea, and He  
 “will humble him and all his hosts before the pious Ho-  
 “norius.”

“And again as concerning marriage with a second  
 “husband, Solomon hath informed us in *Physiologus* that  
 “when the first mate of the turtle-dove dieth, it doth not  
 “dwell with a second mate, but it departeth into the  
 “wilderness, where it hideth itself until the day of its  
 “death. And he also sheweth us that the raven family  
 “doth not dwell with any mate save one, and that as we  
 “rend our garments for our brother when he dieth, even  
 “so likewise when a raven dieth his mate draweth out  
 “her own tongue, and splitteth it with her claws, so that  
 “when she uttereth her cry every one may know that  
 “her mate is not there, and if another raven desireth to  
 “take her by violence she crieth out straightway, and  
 “when all the other ravens hear her cry they know by  
 “her cleft tongue that some other raven wisheth to take  
 “her by violence, and they gather together to help her,  
 “and to rebuke the raven that wisheth to take her by  
 “violence. Now therefore when children see ravens ga-  
 “thered together in this manner, [p. 120] and uttering cries  
 “wishing to rebuke the raven that desireth to take her  
 “by violence, and that desireth to go astray from that  
 “which God hath commanded them, those ignorant chil-

† 1 Thess. v. 17, 18.

“dren are wont to say, ‘The ravens are celebrating a  
“‘marriage to-day’, and they know not that the ravens  
“wish to rebuke the raven that desireth to make to sin  
“the raven whose mate is dead. And moreover, far be  
“it from me ever to bring anyone else into my marriage  
“with my master and husband Aristarchus, and I will never  
“cease to make the offerings and to do the charities which  
“my blessed husband was wont to do before he died, in  
“the name of the holy Archangel Michael. And now,  
“shew me who thou art that thus bearest such great glory  
“and majesty, and whence hast thou come, and what is  
“thy name, for thy coming unto me hath disturbed me  
“greatly.”

And the Devil answered saying, “Art not thou she  
“who hath made supplication unto God from the day  
“when the Devil came unto thee in the form of a nun  
“wishing to seduce thee? And did he not say unto thee,  
“‘I will come unto thee on the twelfth day of Paôni, which  
“‘is the day of the Archangel [Michael]’, and did he not  
“say unto thee, ‘The Archangel Michael will not cease  
“‘on that day from bowing down in prayer before God  
“‘for the waters of the River (*z. e.*, the Nile), and the  
“‘rain, and the dew’? I, then, am Michael the Archangel  
“whom God hath sent to thee to help thee until the sun  
“setteth this day, in order that the wicked hunter may  
“not come and do that which is evil unto thee, [p. 121]  
“and therefore it is meet that thou shouldst come and  
“kneel in adoration unto me; and I have left my angels  
“that I might come unto thee.” And the honourable lady  
Euphemia answered and said unto him, “I have heard in  
“the Holy Gospel that when the Devil came unto our  
“Good Saviour to tempt Him, he said unto Him, ‘Fall



“down and worship me, and I will give Thee all the  
“kingdoms of the world, and the glory thereof,”<sup>1</sup> and that  
“Christ knew at once that he was the Evil One and  
“rebuked him; perhaps thou art he who wisheth to lead  
“me astray?” And the Devil answered, “I am not he  
“—and far be it from me ever to become so—and how  
“could such as he be found [arrayed] in such glory as I  
“bear? For from the time when he disobeyed God’s  
“command, He was angry with him, and He commanded  
“me, Michael, and I stripped him of all his glory.” And  
the noble woman answered, saying, “If thou art Michael,  
“where is the figure of the Cross which should be upon  
“thy sceptre, according to what I see painted in this  
“picture wherein the figure of Michael is depicted?” And  
the Devil answered, saying, “Painters wish to decorate their  
“pictures in order that their art may be the more glorified,  
“[p. 122] but the figure of the Cross is not with us nor  
“with all the other angels.” And Euphemia answered,  
saying, “How can I believe thy words? For no man will  
“fulfil the behest for which any soldier hath come from  
“the Emperor, neither will he by any means receive him,  
“unless he bear the token of the Emperor; and, moreover,  
“thus is it with the letters which the Emperor sendeth  
“forth from his kingdom, no man believeth that they are  
“genuine unless they be sealed with the Emperor’s seal;  
“and thus also is it with the angels who come upon the  
“earth, for if the figure of the Cross of the King of glory  
“be not with them, men will not believe that they are  
“angels, but they will flee from them [believing] them to  
“be devils; and especially in the case of the Archangel

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<sup>1</sup> St. Matthew iv. 9.

“of all the angels, for how could he come upon the earth without bearing the armour of the seal of salvation of his Emperor Who is to come, that is to say, the Holy Cross of Jesus Christ, the Son of the living God? Now if thou wishest me to believe that thou art Michael the deliverer, let me bring to thee his picture for thee to salute, and then I will worship thee without any hesitation whatever.”

Now when the Devil saw that she was pressing him on all sides, [p. 123] and he could not find any excuse to utter before her, and that she rose up from the place wherein she was sitting, wishing to bring to him the picture of the holy Archangel Michael, he changed his form and took that of a raging lion, the roars of which filled the whole city, and he laid hold of her neck quickly, and strangled her until she was well nigh dead, and he spake these words unto her, saying, “This is the day wherein thou hast fallen into my hands. I have taken pains to catch thee for a long time past, but I could not do so until to-day; let now him in whom thou puttest thy confidence come and deliver thee out of my hand.” And that prudent woman was in exceedingly great tribulation, for she was nigh unto death, and she cried out, saying, “O Michael the Archangel, help me in this hour of need.” And it came to pass that while the Devil was seeking to inflict more suffering upon her, behold the holy Archangel Michael appeared unto her straightway, bearing upon himself royal rank and dignity, and he held in his right hand a golden sceptre which bore upon it the figure of the holy Cross; and the whole place shone a thousand times more brightly than the sun. And when the Devil saw him he cried out in terror,

saying, "O thou Archangel Michael, my master, I have  
"sinned against heaven and in thy sight, [p. 124] for I  
"have dared to come into the place wherein is thy pic-  
"ture; I entreat thee not to destroy me before my time,  
"for the Creator hath granted me a few days. And thou,  
"O Archangel, art he who made me an alien unto the  
"mansions of heaven, and now I will depart and flee from  
"before thee until the day of my great disgrace, and I  
"promise and swear unto thee before God that I will not  
"return from this time forth to tempt men or women in  
"the place wherein thou art." Now while the Devil was  
saying these things he was gripped fast in the hand of  
the holy Archangel Michael, like a bird in the hand of  
a little child, and when the Archangel had made him  
suffer greatly he set him free in great disgrace.

And the Archangel Michael spake unto the honour-  
able lady Euphemia, saying, "Be strong, and of good  
"courage, and be not afraid of the Devil, for he shall  
"not have power to overcome thee from this time forth.  
"I am Michael the Archangel whom thou servest, into  
"whose hands thy blessed husband Aristarchus the general  
"committed thee. I am Michael, and it is before the pic-  
"ture in thy bed-chamber upon which my form is painted  
"that thou offerest up prayer every day, and I am Mi-  
"chael who take thy prayers before God. It was I who  
"stood by at the time when thou saidst unto thy hus-  
"band, 'Let be painted for me a picture of the Archangel  
"Michael that I may place it in my house as a protector,  
" [p. 125] and thou shalt commit me into his hands that  
"he may be my guardian, and may be my helper before  
"God until He visit me, and I depart to Him after the  
"manner of all men'. I am Michael who hearken unto

“everyone who prayeth unto God in my name. Be not afraid, for behold after thou hast performed the service which thou art wont to do in my name, I and a multitude of angels will come for thee, and I will take thee up into the rest of God which thy husband hath inherited. Peace be with thee.” And when the Archangel Michael had said these things he went up into heaven with great glory, and she stood looking after him.

And it came to pass after these things that Euphemia went to the church of Abba Anthimus, the Bishop of this city, who was the first-fruits of the ministry of Saint John Chrysostom, the Archbishop of Constantinople, through whom the whole of this island hath been enlightened, and she shewed him all the things which the Archangel had spoken unto her, and he glorified God and the mighty Archangel Michael; and he gathered together the elements for the Sacrament, and he performed the service thereof quickly and with great honour. And after the Sacrament she came out from the church and went in to her house, and she fulfilled her ministrations unto the poor brethren, and did service unto them, [p. 126] and when they had eaten and drunk she sent for the Father, the Bishop, and she begged him to hold her house worthy to enter into, and he went to her quickly. And when they brought to her the news that he had come to her she went out to him to the third door of her house, and she cast herself down at his feet, and kissed them a long time, and the holy Bishop raised her up, and said unto her, “Rise up, O woman, blessed of God and man! Verily God hath accepted thy sacrifices from thee like [those] of Abel the righteous man, and He hath smelled the [savour of thy] offering like that of Melchisedec, the

“King of Salem, the priest of God the Highest, because “thou hast brought them in uprightness.” And she took him with great honour and brought him into her bed-chamber, wherein was the picture of the Archangel Michael, and she placed an ivory throne for him to sit upon, and a bench of silver for the priests and deacons, and when they had prayed and had sat down, she opened the doors [of the cupboards] of her house, and brought out all her possessions, from the most precious thing to that of least value, that which was of great price, and that which was of no account, and she laid them before her. And she said to the Bishop, “O my holy father, “receive these few possessions from my hands, and distribute them among the poor, for me and for my blessed “husband, in the name of the holy Archangel Michael, “[p. 127] that he may pray for me and for my blessed “husband, Aristarchus the general, before God, and that “He may shew mercy unto my wretched soul at His “terrible judgment seat;” and the Bishop commanded them to carry all the things which belonged unto her into the church, and Euphemia set her servants free and sent them away.

And it came to pass on that same day, which was the twelfth day of Paóni, while we were sitting in converse with the Bishop, that we smelled a choice smell of incense, the like of which we never smelled before (now I myself was there sitting with Father Anthimus, the holy Bishop, the first-fruits of the ministry of Saint John Chrysostom, and I was at that time a priest), and when we had smelled this choice smell of incense, we were astonished to see this wonderful sight. And afterwards she turned to Father Anthimus, the Bishop, and said to

him, "I beseech thee, O my father, to pray for me that "I may meet God in a favourable hour, for behold the "hour draweth nigh unto me when my soul shall be separated from my poor body until the day of the great "judgment, for behold the Archangel Michael hath come "for me, and with him are my husband Aristarchus and "a multitude of angels;" and when she had lain down upon her bed, and had spread out her hands, the Bishop prayed over her for a long time. [p. 128] And afterwards she lifted up her face to the Bishop and to all the people there, and said to them, "I entreat thee for God's sake "to shew me a favour and to give me the picture of the "Archangel Michael, that I may kiss it yet once more "before I depart from the body," and straightway the Bishop took the picture and gave it unto her, and she kissed it, saying, "O my master, thou holy Archangel "Michael, stand by me in this terrible hour." Now when we had heard her say these words, we and all the people also heard the sound [as] of a mighty multitude [of waters] falling violently upon each other, like the roaring of a cataract, and the eyes of all, little and great, men and women, saw the holy Archangel Michael shining like the sun, and standing by the honourable lady Euphemia, and his feet were like fine brass pouring out flames of fire, and he had a harp in his right hand, and in his left a wheel (*or* disk), like [that of] a chariot, upon which was a cross, and he wore apparel a thousand times finer than that of the kings of [this] world, and when we had looked upon him in this guise we were astonished and afraid by reason of [our] fear of him. And we saw him standing and spreading out his garment of light to invite the soul of that blessed woman, [p. 129] the honourable lady Eu-

phemia, to come unto his holy apparel, and thus she gave up the ghost with the picture of the Archangel Michael laid upon her eyes before she departed from the body. And we heard the noise of a multitude singing hymns, and saying, "God knoweth the way of the righteous, and "their inheritance shall abide for ever."<sup>1</sup>

Now the picture of the Archangel Michael which was upon the face of the woman when she gave up the ghost, flew away straightway, and we knew not whither it had gone; and we laid the woman in the sepulchre of Aris-tarchus her husband.

And it came to pass when we had buried her that we came into the church to celebrate the Sacrament, and the Bishop came into the place wherein we are now gathered together in the name of the holy Archangel Michael; and when he had gone into the place of offering up the sacrifice according to his wont, he saw the picture of the Archangel, which had flown from the house of Euphemia, hanging in the air without [support by] the hand of man in the apse of the holy place. And the Bishop cried out, saying, "O men of the island of Trakê, "come and see this great miracle of the holy Archangel "Michael;" and all the multitude ran into the place of offering up sacrifice, and we saw with our own eyes the image of the Archangel Michael hanging in the air without [support by] the hand of man or anything else, [p. 130] but it was as firm and immovable as a pillar of adamant which cannot move at all from its place. O what cries were uttered at that time when all the multitude shouted glory to God and to the holy Archangel Michael!

<sup>1</sup> Psalm i. 6.

And it came to pass that the news of this exceedingly great miracle reached the God-loving Emperor Arcadius, and the Empress Eudoxia in Constantinople, and the Emperor Honorius in Rome, and they determined to visit this island together, and thereupon they came together with the Empress, and they saw with their own eyes the miracle of the picture of the holy Archangel Michael, and they bowed themselves down to the ground in prayer at the couch of the blessed John Chrysostom on which he had died, and which wrought such great cures in this island, for immediately any [sick] man lay upon the couch of Saint John Chrysostom, he gained his health straightway.

O who can tell the marvellous things which happened through that picture of the Archangel Michael (which we see at this moment with our own eyes appearing in his holy shrine), in whose holy commemoration we are gathered together this day! And, moreover, on the twelfth day of every month (which is the day of the Archangel Michael), [p. 131] that picture putteth forth olive leaves at its four corners, together with fine, fresh fruit, and it doeth thus because the tablet upon which the picture is painted is [made] of olive wood.

And, of a surety, ye have in remembrance the woman who had in her a certain sickness which is called "abscess", that is to say, "tumour" (?), and who wasted away and became exceedingly weak by reason of the sickness and pain which were in her, and having come into this holy shrine, and partaken of the fruit of the olive which the picture put forth on the twelfth day of the month which was passed, ye saw that as she ate of the fruit of the picture, the sore which was in her burst straightway,



and she was cleansed, and became whole, and departed to her house, glorifying God and the holy Archangel Michael, and never became diseased again.

And hear ye also this great miracle which took place, and which it is not our desire to omit. Ye also saw the sick man who suffered so much pain in one side of his head that his right eye was well nigh falling out of his head, and when he came into this holy shrine, and had taken a little of the oil in the lamp, and had made the sign of the Cross upon his face, in the name of the Father, and the Son, and the Holy Ghost, and had taken one of the leaves which the picture put forth, [p. 132] and had laid it upon the afflicted part of his head, he became whole straightway, and departed to his house in peace.

What shall we say [of thee], or what shall we omit, O my master and lord, after God? Verily thou art the governor of all men and of all animals, and thou art the steward of them all before God. With what honour ought we to honour thee, O thou chief general of the hosts of heaven! I know that no honour is equal unto that which is thine, because thou standest at all times before the throne of the Almighty, entreating Him concerning the stablishing of all mankind, and we know that the power is thine to go within the veil of God Almighty, none preventing thee. And, at this point, let us consider to be sufficient that which we have spoken concerning the angel of God, His minister of flaming fire, the holy Archangel; and we will say here also, with the prophet David, the words which we have placed at the beginning of this discourse, "The angel of the Lord encampeth round about "all those that fear him, and delivereth them."<sup>1</sup>

<sup>1</sup> Psalm xxxiv. 7.

And here let us direct our discourse to him who hath conquered and who hath taken the crown, the charioteer who hath gained the victory in all visible and invisible conquests, who hath received the gift of the Holy Spirit, [p. 133] who hath destroyed a second Chedorlaomer, who hath illumined Constantinople, and not that city only, but also this island, and the whole world, I mean my master and Father, John [Chrysostom], Archbishop of Constantinople, nay, rather of the whole world. O who can tell [the number of] thy writings, full of life and full of all spiritual consolation (*or* ornament)? O who can declare and count the multitude of the commentaries which thou hast composed, O holy Archbishop John, the golden tongued! If thou wouldst declare thy honour thou wouldst need thine own tongue, for no tongue of flesh could describe the glory of thy holy life. Thou didst boldly rebuke the kings who had turned away from the truth, even as David prophesied concerning our Fathers the Apostles, saying, "Their sound hath gone out over the whole earth, and their words have reached unto the ends of the world."<sup>1</sup> And as for thee thyself, O mighty John, what place is there, or what monastery, throughout the whole inhabited world, wherein thou wilt not find [some account of] thy life, and thy sweet commentaries? even those which are upon the Two Natures of Christ, and they have gone from city to city, and from country to country, and thy discourses have been transmitted and have been made things to guard safely which shall be preserved for all time.

<sup>1</sup> Psalm xix. 4.

And moreover, [p. 134] I will be so bold as to declare that the Empress banished thee by the dispensation of God to this island, and thou didst soften our nature which was as hard as stone and didst make us exceedingly gentle; and we have abandoned the service of idols, and have become servants of God, the Creator of the universe. And thou didst come to this island as a stranger, and thou didst come and didst make thyself like unto the solid wall which standeth firm in the palace of kings, and thou didst take the prisoners, and thou didst make them free, and didst send them back to their country in peace and glory; for the Devil had made them prisoners from the beginning, and had cast them into the blackest darkness, but the King of Kings held them to be precious, and sent thee unto this island to redeem us out of the captivity of the Devil, and thou didst give us unto the King of Kings as a gift [more precious] than any royal gift (now what is more choice, or what is more glorious than all the souls which thou hast delivered out of the hand of the Devil?), and thou hast brought us into the palace of the King of Kings.

And I entreat thee, O my master and my holy father, that peradventure thou mayest grant unto me thy forgiveness, for behold, I have been so bold as to attempt a work which is above my ability, that is to say, to speak words in thy honour. And I think, O my beloved, that in any case I must now moderate my speech, otherwise the length of the discourse will make thee to forget that to which thou hast listened at the beginning; [p. 135] for in everything there should be moderation. And finally, let us present ourselves before the holy Archangel Mi-

chael, and let us beseech him to pray for us to the Good God to forgive us our sins, for he is mighty with our Lord Jesus Christ, through Whom be all glory, and honour, [and all adoration, which are meet for the Father with Him, and the Holy, and lifegiving, and consubstantial Spirit with Him, now, and at all times, and for ever and ever. Amen.]

. . . . .  
 Νιω† βεν νισμογτ τηρογ πενὰριότατος ετ  
 σμαρωογτ. φη εθ μεζ ἐβολβεν πι ππ̄α ἐθ  
 ογав ογοz εφσηκ εβολ βεν ἀρετη νιβεν αββα  
 θεόδοσιος. Πωηρι ἢ νηιο† ἢ ἀποστολος  
 ογοz πωφηρ ἢ νιαγγελος παρχηἐπισκοπος  
 ἵτε † Βακι ρακο†(?) . . . βε]η πιεζοογ ἢ  
 α. α. φαι ἢ παρχηαγγελος ἐθ ογав μηχανλ. Ετε  
 φαι πε σογ ιβ ἢ πιὰβοτ ετ σμαρωογτ λωωρ.  
 ογοz αqσω ἢ ζαν μηω ἢ σασι εθβε νημετ-  
 ναντ νημ νιαγραπ ητογ . . . μ . . . . .  
 . . ετc . . ἢφ† . . μιχανλ . . εζοογ ἢ φαι  
 κατα λβοτ Δε παρχηαγγελος ἐθ ογав q ep  
 διακωνην δε ἢμηωογ ογοz εφση ἢ νογζβηογι  
 εθνανεγ ἐ πωωι ἢ πεμθο ἢ φ† qσωκ ἐβολ  
 ἢ νογ ετημα τηρογ ογοz ογη . . . ε†† βεν  
 ογρωι φαι ερε φ† μει ἢμοq Ογοz αqσασι ογη  
 β. β. εθβε ηη ἐθ ογав ετ βεν νηγραπ ηαι ἐταq  
 † τοτq νημωογ ἢσε παρχηαγγελος  
 ἐθ ογав μιχανλ ογοz αqηαζμογ  
 ἐβολβεν ἢ ογζοxζεx τηρογ  
 νημ ἢ ογ ἀναγκη βεν  
 ογζιρηνη ἢτεφ† ἀμνη

<sup>1</sup> The first leaf of the MS. is torn in many places and several lacunae occur in the text.

- Ἄνοκ †σιμι ἢ τὰρχη ἢ πικασι ἐβολθεν φη  
 ἔτοι ἢ σολσελ νηι ρι νομ† βεν ρωβ νιβεν φη  
 ἔτ σωογν ἢ πκαρι τηρ† ογορ ρβοτβετ ἢ  
 νιβλωτ φη ἔτ ογων ἢ φρο ἢ πικασι ἢ ογον  
 β. λ. νιβεν ἔτ κω† | βεν ογσπογδν. Νιμ πε φαι. 5  
 ἡθορ πε πλογορ ἢ φ† φαι ἔτε ἄνοκ †φωω  
 ἢ περσωμα βεν τασιχ ογορ †χωω ἢ περ-  
 σνορ ἔτ ταινογ† ἐ πιποτηριον ογορ †† ἡ-  
 μορ ἢ νη ἔθ ναρ† ἐρορ. ἡθορ πε παυε  
 ογορ πανογ† ἡνε π̄χε πικωτηρ ἢ πτηρ† φη 10  
 ἔτ ωω ἐβολθεν ρωρ ἢ ἄληθινον φη ἔτ ρι  
 φρωογω βα †μετρωμη τηρσ φη ἔτ μερ ἢ  
 ναι νεν μετψανθμαβτ ἐβογν ἐ τρικων ἢ  
 φ†. Νιμ πε φαι. φαι πε πιαρχηαγγελος  
 β. β. ἐθ ογαν | μηχανηλ παρχηρογς ἡτε τσον ἢ 15  
 νιφνογι. Ἄλλα ††ρο ἐρωτεν ναιμενρα† νεν  
 νλωρη ἢ μενριτ ἡτε πικασι ρινα εθρετε†  
 τοτεν νεννι βεν ται νιω† ἢ ἄρχη νηποτε  
 ἡτα ρι τοτ ἐ παι νιω† ἢ πελαγορ φη ἔτε  
 ἡμον αγρησ† ἡτα† ογορ ἡμον ωσμον ἡμοι 20  
 ἐ σωκ ἢ τα κογσι ἢ κγβωτορ ἐ πικρο. Χε  
 ογνι τετενσωογν ἢ τα μετρηκι τηρογ ογορ  
 σε ἡμον τηι ἢ ρλι βεν τα μετιεβωωτ ρινα  
 ἡταωβτ ἢ ογνιω† ἢ κγβωτορ ἐ ογονωσμον  
 γ. λ. ἡμορ ἐ ερ σινορ | βεν φιομ ἐμαωω ογορ 25  
 ἡτεσ†αι βα †βρεωι ἢ νηνογ. Ἄλλα ογκογ-  
 σι πε πιαβιν ογορ ογκογσι πε †κγβωτορ ογν  
 ἔτε ἡτη[†ερ ρο†]νηποτε ἡται ἐβολθεν ται

ΛΥΜΗΝ ΕΤΕ ΝΙΜΟΝ ΛΥΜΗΝ ΝΤΑΣ ΩΑ ΚΕ ΛΥΜΗΝ  
 ΕΣΩΘΕΡΘΩΡ ΝΤΕ ΝΙΘΗΟΥ ΤΩΟΥΝ ΕΣΩΙ ΟΥΟΣ  
 ΝΤΕ ΝΙ ΖΩΙΜΙ ΝΕΜ ΝΙΧΟΛ ΖΙΤΕΘΑΛΑССΑ Ν  
 †ΩΟΥΝ Ν ΝΗΒΙ ΑΝ ΧΕ ΖΙΝΑ ΝΤΑΝΟΖΕΜ Ν  
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 Ν ΤΟΤΩ ΣΤΑΙΝΟΥΤ ΕΣΟΤΕ ΠΙΚΟΣΜΟΣ ΤΗΡΩ ΕΤ  
 ΜΕΖ Ν ΝΟΥΒ ΖΙ ΖΑΤ. ΕΘΒΕ ΦΑΙ † ΕΡ ΖΟ†  
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 ΠΕ ΟΥΟΣ †ΕΜΙ ΑΝΟΚ Ν ΝΗΒΙ ΑΝ ΜΗΠΟΤΕ  
 ΝΤΑΖΙ ΤΟΤ ΕΘΑΛΑССΑ ΝΤΑΩΤΕΜΤΑΣΘΟΙ ΗΕΝ  
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 ΙΣΧΕ ΚΕΜΙ ΧΕ ΚΟΙ Ν ΖΗΚΙ ΟΥΟΣ ΝΙΜΟΝ ΖΛΙ Ν  
 ΤΟΤΚ ΜΠΕΡΙΡΙ ΣΑ ΠΩΩΙ Ν ΤΕΚΧΟΜ. ΑΛΛΑ 20  
 ΖΑΝΗΝΩ ΝΕ ΝΙΩΩΤ ΠΩΣ ΝΠΕ Κ† ΝΩΟΥ Ν  
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 †ΚΥΒΩΤΟΣ ΟΥΝ ΟΥΟΣ ΑΚΝΟΖΕΜ ΝΤΕΚΨΥΧΗ  
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 Γ. Β. †ΝΑΤΑΜΩΤΕΝ | Ω ΝΑΣΗΟΥ ΧΕ ΑΩ ΤΕ †ΚΥΒΩ-  
 ΤΟΣ ΙΕ ΟΥ ΠΕ ΠΙΛΒΙΝ †ΚΥΒΩΤΟΣ ΔΕ ΤΑΣΑΡΞ

ἢ ρεφερνοβι θαι ετε ἰπι ερ κοινομιν ἰμοσ  
 ἢ καλωσ. πιλβηη δε πε πα ρητ φαι ετε  
 ἰμοη ἐμι ἢ ἕηητ ουδε ηηβι ε πωωι ογορ  
 πιηηβι ε πωωι ε τσωογν ἰμοσ αν. ναι νε  
 ηιγραφη ετε ἰπισογοηογ. Εθε φαι ἰθωπτεν 5  
 τετεησασι νημη ἢ φοογ ρινα εθρι ερ σα  
 πωωι ἢ τα χομ μαλιστα φη ετετεν ερ ἀναγ-  
 καζηη ἰμοι εθρισασι ε περταιο νημ φα περ  
 ε. α. σσ. Ου εβολβεν πκαρι νημαν | αν [πε] αλλα  
 ου εβολβεν τφε πε ἢ ουσαρκιηον αν πε 10  
 αλλα ου ἀσωματοσ πε ογογωηιηι πε οθαηιο  
 αν πε εβολβεν πιδηι αλλα ουπηα εφ ογав  
 πε ἢ ου εβολβεν ηηδιακων ἰτε πκαρι αν πε  
 αλλα ουδιακων εβολβεν ογωαζ ἢ ρρωη.  
 Ουαρχων ἰτε πκαρι αν πε αλλα ουαρχη- 15  
 αγγελοσ ἰτε τχομ ἰτε ηηφηογι πε ἢ ουαρχη-  
 [στρατγ]ρογσ ἰτε πκαρι αν πε φαι ετ εφηα-  
 κορρη ἰχε περογρο βεν πιηαγ ετ ερογωω  
 αλλα ουαρχηστρατγρογσ ἰτε τχομ ἢ ηη-  
 ε. β. φηογι ρμηη εβολ νημ περογρο ωα εηεζ. 20  
 Αρσασι αν βα πτακο ἢ ηηψγχη αλλα ουρεφερ-  
 πρεσβεγην βα ηηοζεη ἢ ηηηψγχη ηημ ηηη-  
 σωμα ἢ σοη ηηβεν βατεη φτ πεηρεθωηιο.  
 ἢ ουρερσεηι αν αλλα ουφαιρωογω βα ηηηρη  
 ἢ ογμαστε ρωηι αν αλλα ογμεηριτ ἰτε 25  
 τρικων ἢ φτ τηρογ. ἢ ογσασι ηταν αν  
 πε αλλα ροι ἢ ρηρηη ηημ ογον ηηβεν ἢ ογ  
 ατ ηαι αν πε αλλα ουρερψε ἢ ρητ πε ερε



- ̄. α. ΘΜΕΤΗΛΗΤ ἢ Φ† ΨΟΠ ἢ ΞΗΤϚ | ΞΕ ΦΗ ΕΤ  
 ΕΡΕΤΙΝ ΨΑϚΒΙ ΦΗ ΕΤ ΚΩ† ΨΑϚΞΙΜΙ ΟΥΟΖ ΦΗ  
 ΕΤ ΚΩΛΖ ΣΕΝΑΟΥΩΜ ΝΑϚ. ΟΥΟΖ ἄΝΟΚ ΖΩ  
 ΕΤΑΙΝΑϚ Ε ΤΞΙΗ† ἢ ΠΑ ̄Σ ΞΕΝ ΟΥΡΑΨΙ ΛΙΖΙ-  
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 ΖΙΝΑ ἢΣΕΑΟΥΩΝ ΗΗΙ ΑΛΛΑ ϚΗΑΣΟΣ ἢΘΟΚ ὦ  
 ΦΗ ΕΘ ΜΕΖ ἢ ἌΡΕΤΗ ΟΥΟΖ ϚΜΕΙ ἢ †ΣΒΩ ΞΕ  
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- ̄. β. ἢΧΩ ἢ ΟΥΕΥΕΓΚΩΜΙΟΗ | ΕΞΕΝ †ΡΟΜΠΙ ἢ ΒΕΡΙ  
 ΝΕΜ ΤἈΡΧΗ ἢ ΝΙΨΑΙ ἢΤΕ Π̄Σ ΤΗΡΟΥ ΟΥΟΖ ΠΑΙ  
 ΡΗ† ΟΥΝ ΔΚΣΩ ἢ ΚΕ ΛΟΓΟΣ ΕΞΕΝ ΦΗ ΕΤΕ ἢΠΕ  
 ΟΥΟΗ ΤΩΗϚ ΞΕΝ ΝΙΜΙΣΙ ἢΤΕ ΝΙΖΙΔΟΜΙ Ε ΝΑΑϚ  
 ΕΖΟΤ ΕΡΟϚ ΠΣΥΝΓΕΝΗΣ ἢ Π̄Χ̄ ΠΙΔΓΙΟΣ ΙΩΑΝΝΗΣ 15  
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 ΖΩΒ ΝΙΒΕΝ ἢ ΦΡΗ† Ε ΑΚΟΥΩΜ ΙΕ ἢΤΕΚΣΩ  
 ΙΕ ἢΤΕΚΩΛΗΛ ΧΑΟΥΑΨ ΠΨΙ ΞΕΝ ΖΩΒ ΝΙΒΕΝ  
 ΜΦΡΗ† ΕΤΕϚΣΩ ἢΜΟΣ ἢΣΕ ΠΕΝΣΑΪ ἢ ἌΠΟΣ- 20
- ̄. γ. ΤΟΛΟΣ | ΠΑΥΛΟΣ ΞΕ †ΛΣΚΥΣΙΣ ἢΤΕ Φ† ΟΥΗΙΨ†  
 ΠΕ ΞΕΝ ΠΙΖΗΟΥ ΑΚΨΑΝΣΩΚ ΕΒΟΛ ἢΤΕΚΤΩΟΥΗ  
 ΗΑΡΟΣ. ἌΝΟΚ ΔΕ †ΝΑ ΕΡ ΟΥᾶ ΝΑΚ ΟΥΟΖ  
 ἢΤΑΣΟΣ ΝΑΚ ὦ ΠΑ ΜΕΝΡΙΤ ΞΕ ΑΚΣΑΞΙ ἢ ΚΑΛΩΣ  
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 ΕΡ ΤΟΛΜΑΗ ΟΥΟΖ ἢΤΑΣΟΣ ἢ ΦΡΗ† ἢ ΠΨΦΗΡ  
 ἢ Π̄Σ ΑΒΡΑΑΜ ΠἈΡΧΩΝ ἢ ΝΙΠΑΤΡΙΑΡΧΗΣ ΦΗ  
 ΕΤΑϚ ΕΡ ΙΩΤ ἢ ΟΥΜΗΨ ἢ ΕΘΗΟΣ ΕΤΑϚΣΟΣ ἢ

- φτ̄ χε ἰςχε οὔονωχομ ἵ σασι νεμ πα ὄς ἵ  
 ζ. β. παι κε σοπ οὔορ καν φαι οὔροῦδ̄ | σασι  
 ἵτει εῶριτεῶωντ̄ ἔ πωφηρι ἵ φτ̄ ἀλλα  
 ἄνοκ εἶε ερ τολμαν ψα ῥ̄ ἵ σοπ ρωλοσ  
 οὔορ ρηατασθοι ἀη. Χε οὔει ἵθοορ πε οὔνοῦτ̄ 5  
 ἵ οὔωτ οὔορ οὔδ̄ ἵ οὔωτ οὔορ ῶωρ τε  
 τ̄μετψαναρθονη̄ ἔθ μιν ἔβολ ψα ἔνερ. ἕεν  
 φαι τ̄ῶωτ ἵ πεκρητ χε φτ̄ φη ἔταρρζονζεν  
 ναν χε ἵτενἔρετιν ρινα ἵτενδ̄ ἵμον χε  
 εῶβε οὔ τετενἔρετιν ἵμοι εῶριραβω ἕεν 10  
 τετενμητ̄ ἕεν παι νιῶτ̄ ἵ ψαι ἔτ φωρψ  
 ἔβολ ἕεν πικοσμοσ τηρρ ἵμαγατρ ἀη ἀλλα  
 η. α. νεμ ἕεν νιφνοῦι | οὔορ ἵῶωτεν τετενωψ  
 ἔβολ ἔσωι νικοῦχι νεμ νινηῶτ̄ νιρῶοῦτ̄ νεμ  
 νιρῶομἵ ἔρετενσῶ ἵμοσ χε τετ̄ρδ̄ ἔροκ ἵπ 15  
 ερ χα ρωκ ἔβολρα παι νιῶτ̄ ἵ ψινη οὔορ  
 ντεκταμον ἔ παι νιῶτ̄ ἵ ψαι Νεμ πταιδ̄  
 ἵ φη ἔτοῦρ ερ ψαι ναρ ἵ ἕητηρ φαι ἔτ ερ  
 πρεσβεῖν ἕαρον τηρεν ἕατεν φτ̄. Νιμ νε  
 νιῶτ̄ ἵτε πιπαλλατιον ἔβηλ ἔ π̄χ̄ νεμ περ̄λρ- 20  
 χηστρατγροῦσ ἔθ οὔαβ μιχανηλ. Οὔορ μενε-  
 σῶσ τενηαοὔαρτεν ἵσῶοῦ ρων ναν ἔ πετεν  
 η. β. σινῶνι ὦ ναιμενρατ̄ χε πιῶεβῶ | αῦδ̄ισι  
 οὔορ ρσοῦτων ἀλλα ἀμῶνι οὔαρθηνοῦ ἵσῶι  
 χε οὔει ἄ νινηῶτ̄ ἵτε πιπαλλατιον κηη ἵ 25  
 ρωλ ἔ παιπνον ἵτε πιαρχηἀγγελοσ ἔθ οὔαβ  
 μιχανηλ οὔορ ἵτοῦρωτεβ νιμ νε ναι νιῶτ̄  
 ἔταῦρ ερ ῶορπ ἵ ρωτεβ νεμ πιαρχηἀγγελοσ

ΜΗΧΑΗΛ. ΣΩΤΗΡ ἌΝΟΚ ΔΕ ΤΗΝ ΑΤΑΝΩΤΗΝ ἘΡΩΟΥ.  
 ΑΔΑΜ. ΣΗΘ. ἘΝΩΧ. ΜΑΘΟΥΣΑΛΑ. ΝΩἶ.  
 ΑΒΡΑΑΜ. ἸΣΑΑΚ. ἸΑΚΩΒ. ἸΩΣΗΦ. ΜΩΥΣΗΣ.  
 Αἴρων. Ἰησοῦ. Γεδεων. Βαραχ. Σαμψων.

6. α. Ἰεφθαίη. Δαγιδ. Σολομων. | Ἰεζεκιηλ. Ἡσαιας. 5  
 Ἰερემιας. Ανανιας. Αζαριας. Μισαηλ. Ηλιας.  
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 Ζαχαριας. Πιογινβ. ΝΕΜ Ἰωαννης Πιρεφ †  
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παρχων ἢ ὀμετοῦρο ἢ νιφνοῦι. νιμ πε φαι  
 ἐτ α ποῦρο ερ φωριν ἢμοσ ἢ ται νιωτ ἢ  
 ὄρηπι ἐθ μερ ἐβολθεν παι νοχ ἢ ωοῦ οὔορ  
 αῦτ ριωτῆ ἢ νοχ ἢ στολη οὔορ αῦμορῆ βεν  
 παι νοχῆ ἢ νοῦβ ρι ὦμι ἢ νιι ἐτε ἢπε 5  
 οὔορ ὦπι ἢ περ ρητ φαι πε Μιχαηλ νιιωτ  
 ἢ ἀρχηἀγγελος ἐτ ὄσι. Νιμ πε φαι ἐρε

ιβ. α. νιαγγελος νεν νιταρμὰ ἢτε νιφνοῦι | ερ  
 ρελπις ἢ φοοῦ οὔορ εὔερ ωαι νεμαρ βεν  
 περωαι ἢθορ πε νιχαηλ φηῖτ α φτ ὄαωρ ἢ 10  
 ἀρχων ἢ τερμετοῦρο τηρς. Νιμ πε φαι  
 ἐτε σερονθεν ἢ νιταρμὰ τηροῦ ἢτε νιφνοῦι  
 σερωτεμ ναρ ἢθορ πε νιχαηλ νιαρχηἀγγελος  
 ἐταρρωτεμ ἢ σα φοῦαρσαρνι ἢ πῶς ἐ ερραιοῦι  
 ἐβολρρορ ἢ νιπερρσενι ἐτ ρωοῦ. νιμ πε φαι 15  
 ἐτ ερε τεχνη νιβεν ἐτ βεν νικοςμορ τηρῆ  
 εὔκωρῆ οὔορ εὔερ ωαι ναρ ἢ φοοῦ. φαι

ιβ. β. πε νιχαηλ νιαρχηἀγγελος | φη ἐτ σὀβτ ἢ  
 να νιφνοῦι οὔορ ρσωτ ἢ ναπκαρι ριρι ἢ  
 πενμεῦι ἢ πεμῶο ἢ φτ πεν ρερῶαμιδ εῶβε 20  
 τερνιωτ ἢ ἀραπν ἐβοῦν ἐρον. Πλην ἀτῶνε  
 σκανδαλον να νιφνοῦι ερ ωαι ἢ φοοῦ οὔ  
 πε πρῶβ ἢ να πκαρι βεν φαι ἢ παι ρητ ωατ  
 οὔραωι ἢ παι ρητ οὔορ ἢτοῦερ ωαι νεν  
 νιαρχηἀγγελος ἐθ οὔαβ Μιχαηλ. Οὔορ νε 25  
 οὔρωμι ἀν πε οὔορ νε ἢμον ρωμι ναναῦ  
 ἐρορ βεν περῶοῦ ἢτερῶνῆ ριχεν νικαρι ἢ

ιβ. α. φρητ ἐτ σβνοῦτ βεν κε μα σε | οὔπῶλ

- ογορ ογсарξ αν. Μιχαηλ ογσωμα αν πε  
 ογορ ἰμιον ψχομ ἡ ογσωμα ἡ πεφογωμ  
 ναγ ερορ ἰε ἡτερραι βα περῶογ. Αποκ δε  
 †να ερ ογῶ ἡταχορ νωτεν ογορ ἡταθωτ ἡ  
 πετεν ρητ βεν παι ργσον σε να τφε ναερ-5  
 nobi αν ογδε ἰμιονμετσαχι βεν τογμητ ἡ  
 κε σοп αν. Ογδε χορ ογδε μοc† ογδε  
 καταλαλια ογδε ἡωικ ογδε ἡωτεβ ογδε  
 διογι ογδε ρλι εβολ βεν πιῶβεν αλλα  
 σεογав εγῆτον ἰμωογ βεν ηη εῶ ογав 10
- ιβ. β. ογδε εγωοп βεν ηη | εῶ ογав βεν πικοcμοc  
 ωα ενερ σεер ωαι ἡ χογ μιβεν ἡατεν πι-  
 ογρο x̄c βεν ογωαι ἡ ατ κωρρ. σε ογνη  
 αγκηη εραιογι εβολβεν τογμη† ἡ πιρερсеми  
 псахи ἡ πιρερθамιῶ псахи ἡ μεθμη μιβεν 15  
 псаданас(sic) εῶβε φαι σεер ωαι ἡ παρχη-  
 аргелос εῶ ογав μιχαηλ ἡ φοογ παρχερογс  
 ἡτε τχομ ἡ μιφноγι φη εταρχω нан ересит  
 ἡ ται τραπηза ετεν ἡπωα ἡμοc ετε †трап-
- ιδ. α. ηζα ἡ παι ωαι φαι ετ χη нан εβρη βεν | 20  
 τφε нем ριχεν пкази ογн ката φογαρсази  
 ἡ пенсωтнр ιηс̄ пх̄с̄ σε περφογαρсази φα  
 περιωτ пе. Σε φωτ нем пωнри нем пиπ̄н̄а εῶ  
 ογав ογноγ† ἡ ογωτ пе ογμετογρο ἡ ογωτ  
 ογῶμοογсiοc ἡ ογωτ ἰμιον φωρх ἡταρ. ογ 25  
 ат βετῶωτρ ογ ат ροпρ αλλα ἡθορ пе ποп  
 ἡ πτηρρ са βρη ἡ περер ωιωι ἡμαγатρ  
 на μιφноγι нем на пкази. Ογορ ανον

- 20  
 25  
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 85  
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 95  
 100
- 1δ. β. ζων τῆνογ ὦ να μενρατ εῶβε σε ληκην να-  
 ναν ἐβολ ἢ φοογ σεῖπωα εῶρεν ερ ωαι ζων  
 ἢ φη ἐτ ερε νιαγγελος ἢτε φτ ερ ωαι ναγ  
 ἢ φοογ. Ογοζ ἢτενκολσελ ἢ πεν σα βογνη 5  
 nem σα βολ ἕεν πεσινζωλ ἐβογνη ἐ παιδιπνοι  
 φαι ἐτ μεζ ἢ ὠογ ἢ φοογ ζινα ἢτενογωμ  
 ἐβολῆεν νιαγαθον τηρογ ναι ἐταρσεβτωτογ  
 ναν ἢσε φτ. ἀλλα ἀτετεν σοc σε ιcσε ογὰρι-  
 στον ἢ ογρο πε σεμπωα ἢτενζεμci ωατ 10  
 ογθωζεν ἢ νινηωτ ἢτε πιπαλλαδιον ἢ
- 1ε. α. ωορπ. εἰῶθενq ἀνοκ σε ὦ πα δc | μη ἢθοκ  
 αν πε ἐτ α φτ θαμιδκ ἕεν μερσιx ἢμιν  
 ἢμογ κατα πεqῖνι nem τερζικων ογοζ αq-  
 μαζκ ἐβολῆεν πεqῶογ ογοζ αqμογτ ἐ πεκ- 15  
 ραν σε ἀδαμ ογοζ ἀνοκ τῆνογ τερῆτιν ἐβολ-  
 ζιτεν τεκμεταγαθoc nem τεκμεθῆνωτ ογοζ  
 ††ζο ἐροκ εῶρεκ ταμοι σε μη ἢθοκ ζωκ  
 κρωι ἕεν πωαι ἢ πινηωτ ἢ αρχηἀγγελoc  
 ἐθ ογav μηχανη. Cωτεμ πεσαq ἢσε ἀδαμ 20  
 σε αza ἀνοκ πε ἀδαμ ογοc ἀνοκ ἐτ εστοι
- 1ε. β. νηι εῶριθωζεν ἢ ογον νιβεν | ἐ παι ωαι ἢ  
 φοογ ἢταρωι ἕεν ογμετζογδ ἐρωογ τηρογ  
 εῶβε σε ἐταιτ xωντ ἢ φτ ογοζ αqεντ  
 ἐβολῆεν πιπαραδicoc εῶβε σε λιερ παραβενιν 25  
 ἢτεq ἢτολη. ἕεν πσινῶρε ταβονῆoc εγὰ θρι  
 ογωμ ἐβολζι πογταζ ἢ πιωωην ἐταρζονζεν  
 νηι εωτεμογωμ ἐβολ ἢ ἕηηq. Μηχανη δε

- ἡθοῦ ἀϋτῶ ἡ πῶς ἔσῳι ῶατ ἐϋχα πανοβι  
 νηι ἔβολ ἔθε φαι τῶασι ἕεν πεϋῶαι ἡ  
 φοοῦ. Ὡ ἀβηλ πικοῦσι ἡ ῶηρι ἔτ ταινοῦτ
15. a. ματαμοι ρωκ ιςσε κραῶι | ἡ φοοῦ ἕεν πῶαι  
 ἡ πιηῶτ ἡ ἀρχηἀγγελος ἔθ οῦαβ μηχανἡ. 5  
 Ἀνοκ δε τῶασι οῦορ † ἐρ ῶαι ἡ φοοῦ ρε  
 οῦει φη ἔτοῦερ ῶαι ναϋ ἡ φοοῦ ἡθοῦ πε  
 ἔταϋ ϋαι ἡ πα ῶοῦῶοῦῶι νεν πα βλιἡ ϋα  
 φ† οῦορ ἡπε ϋομοε ἔ πῶοῦῶοῦῶι ἡ πα  
 σοη εθε ρε ἡπε ϋενϋ ἕεν οῦσοῦῶτεν ἔθε 10  
 φαι ἀνοκ †ερ ῶαι ἡ φοοῦ. Νθοκ δε ρωκ  
 ὦ σο τῶαϋ ἔροκ ἡ φοοῦ ἐκθελἡ ἕεν πῶαι  
 ἡ πιαρχηἀγγελος ἔθ οῦαβ μηχανἡ πεϋαϋ ρε
15. b. ἀνοκ μεν τῶασι οῦορ | †θελἡ. Εθε ρε  
 ἔτα καιν ρῶτ ἡ ἀβηλ πα σοη ἀ φ† τηιτ 15  
 ἡ να ἰο† οῦορ ἡπε τα μαϋ ριηι ἡ οῦερῶ†  
 εθε ϋανοῦῶτ εθε ρε ἀϋῶοῦῶι ἡσε πε-  
 σερῶ† εθε πεςῆκαρ ἡ ϋητ ἔθεν ἀβηλ πα  
 σοη. Ἀλλὰ πιαρχηἀγγελος ἔθ οῦαβ μηχανἡ  
 ἀϋῶανοῦῶτ ἕεν οῦῆρε ἡ πῶατικον ἔβολἕεν 20  
 τφε εθε φαι ϋηππε τῶασι ἡ φοοῦ. Ὡ ἐνωϋ  
 πιῶηι φἡτ α φ† οῦοθεϋ ἔβολἕεν πικοσμοε
17. a. ϋηππε τῶαϋ ἔροκ κραῶι | ἡ φοοῦ πεϋαϋ ρε  
 ἀνοκ μεν τῶασι οῦορ †θελἡ εθε ρε πγενος  
 τηρη ἡτε †μετρῶηι ϋαν ἔβολἕεν παϋροϋ 25  
 πε οῦορ μηχανἡ ἡϋῶ ἡ τοτϋ ἔβολ ἀη ἐϋτῶ  
 ϋα φ† εθεϋηαι ἡ ηιρεϋερνοβι οῦορ ἡτεϋταν  
 ἕοῦῶ ῶα ἐνερ ἀνοκ μεν τῶασι ἕεν πεϋ ῶαι



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 ΖΩΚ ΚΡΑΩΙ ΗΙ ΦΟΟΥ ΗΕΝ ΠΩΑΙ Η ΠΙΑΡΧΗΑΓΓΕΛΟΣ  
 ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΕΧΑΓ ΧΕ ΑΖΑ ΑΝΟΚ ΗΕΝ

- ΟΥΜΕΤΖΟΥΘ ΤΡΑΩΙ ΧΕ ΑΝΟΚ ΠΕ ΠΙΩΟΡΠ Ν ΡΩΜΙ  
 ÈΤ Α ΜΗΧΑΗΛ ΣΩΙΛΙ ÈΡΟΥ ΠΕΡΩΦΗΡ Ν ΑΓΓΕΛΟΣ  
 ΓΑΒΡΙΗΛ ΟΥΟΣ ΑΦΤΖΘ Ν ΠΒΣ ÈΣΩΙ ΖΙΝΑ ΔΙΕΡ  
 ΠΕΜΠΩΑ Ν ΙΣΑΑΚ ΟΥΟΣ ΔΙΟΥΩΜ ΝΕΜΩΟΥ ΒΑΤΕΝ
- ιθ. α. ΠΙΩΩΗΗ ΝΤΕ ΜΑΜΡΗ. Ω ΙΣΑΑΚ ΠΙΩΩ ÈΘ ΟΥΑΒ | 5  
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 ΝΘΟΚ ΖΩΚ ΚΕΡ ΟΥ [ΒΕΝ ΠΑΙ ΜΑ Ν ΦΟΟΥ] ΚΣΕΛ-  
 ΣΩΛ ΒΕΝ ΠΑΙ ΝΙΩ† Ν ΣΟΛΣΕΛ ΒΕΝ ΠΩΔΙ Ν  
 ΠΙΑΡΧΗΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΕΣΑΦ ΧΕ  
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 ΝΜΑΥΑΤΙ ΝΤΕ ΝΑ ΙΟΥ ΟΥΟΣ ΤΑ ΜΑΥ ΟΥΑΒΡΗΗ  
 ΠΕ ΝΠΕ ΣΜΙΣΙ Ν ΟΥΩΗΡΙ ÈΒΗΛ ÈΡΟΙ. ΟΥΟΣ  
 ΜΕΝΕΝΣΑ ΦΑΙ Α ΠΑ ΙΩΤ ΣΟΝΖ Ν ΤΟΤ ΝΕΜ ΡΑΤ  
 ΟΥΟΣ ΔΦΟΛΤ ÈΣΕΝ ΖΑΝΩΝΙ ΖΙΣΕΝ ΟΥΤΩΟΥ  
 ΕΦΩΟΥΙΤ È ΔΙΝΑΥ È †ΜΑΧΕΡΑ ΒΕΝ ΝΑΒΑΛ ΒΕΝ 15
- ιθ. β. ΤΣΙΧ Ν ΠΑ ΙΩΤ ΡΟΥΩΩ È ΒΟΘΒΕΤ | ÈΒΗΛ ΧΕ  
 Α ΜΗΧΑΗΛ ΡΑΒΑΩ ΑΦΑΜΟΝΙ Ν †ΜΑΧΗΡΑ ÈΒΟΛ-  
 ΒΕΝ ΤΣΙΧ Ν ΠΑ ΙΩΤ ΟΥΟΣ ΑΦ† ΝΑΦ Ν ΟΥΩΙΛΙ  
 Ν ΕΣΩΟΥ Ν ΤΑ ΩΕΒΙΩ ΔΡΧΩΚ ÈΒΟΛ ΝΧΕ ΠΑ  
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 ΒΕΝ ΠΩΔΙ Ν ΠΙΑΡΧΗΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ.  
 ΠΕΣΑΦ ΔΕ ΝΧΕ ΙΑΚΩΒ ΧΕ ΑΖΑ ΤΡΑΩΙ Ν ΦΟΟΥ  
 ΧΕ Α ΠΑ ΣΟΝ ΝΣΑΥ ΚΟΛΤ ÈΒΟΛ ΔΙΦΩΤ È †ΗΗ- 25
- ικ. α. ΣΟΣ ΩΑ ΛΑΒΑΝ ΠΣΟΝ Ν ΤΑ ΜΑΥ. | Αφι ΩΑ ΡΟΙ  
 ΝΧΕ ΜΗΧΑΗΛ ΑΦΣΕΜΝΕ ΠΑΒΕΧΕ ΝΗ ÈΒΟΛΒΕΝ  
 ΝΕΦÈΣΩΟΥ ΟΥΟΣ ΔΡΣΜΟΥ ÈΡΟΙ ΝΕΜ ΝΑΩΗΡΙ

ΝΕΜ ΝΑΖΙΟΜΙ ΑΦΘΕ ΠΙΣΛ ΤΗΡΑ ΒΙ ΣΜΟΥ ΕΒΟΛ  
 ἢ ἔντ. Ω ἰωσὴφ πῶμνι φη ἔταγχορ ἔρορ  
 ἵξε νεφσννοῦ κερ οὔ ἔν παι μα ἢ φοοῦ  
 κρῶι ἔν πῶι ἢ παρχαγγελος μνχανῆ.  
 Απαζ απλωσ πεχαρ ἵξε ἰωσὴφ πῶμνι ἔν 5  
 οὔμεθμνι ςτομν εθρι ρῶι ἢ φοοῦ. σε οὔει  
 ἔερ πιξινθροῦχορ ἔροι ἵξε να σννοῦ οὔορ

κ. β. ΔΙΤΗΙΤ ΕΒΟΛ ΨΑ ΟΥΚΑΖΙ ἢ ΨΕΜΜΟ ΟΥΟΖ | ΔΙΕΡ  
 ΨΕΜΜΟ ἢ ΧΩΒ ΧΩΡΙC ΡΕΡ† ΝΟΜ† ΝΗ Ε ἄ  
 ΖΑΝ ΚΕΜΝΩ ἢ ΠΕΤ ΖΩΟΓΙ ἔσῶι. Αρὶ ψα 10  
 ροι ἵξε μνχανῆ παρχναγγελος ἀφναρμετ  
 ἔβολ ἢ ἔντοῦ τηροῦ ἄπ ἔα ἔε ἀρ†ζὸ ἔ φ†  
 ἀρῆιτ ἢ οὔρο ἔ χνμν. Ω μωγςησ ΝΕΜ ἄ  
 ρων ΝΕΜ ἵσοῦ ἵτε ναγῆ οὔ πε πετενθῶω  
 ἵθωτεν οὔν ΝΕΜ παι ψαι ἢ φοοῦ. ΠΕΞΕ ΝΗ 15  
 ἔθ οὔαβ σε πιραῶι φων ἵε σε οὔει μνχανῆ  
 ἔε ἀτ(sic) ἐρ βᾶγ μῶιτ ἔαχων ΝΕΜ ΠΕΝ ΛΑΟC

κλ. α. ΨΑΤ ΕΝΘΡΟ ἔσεν ΝΕΝ ΣΑΧΙ ΟΥΟΖ ΑΡΒΙ | ΜΩΙΤ  
 ΝΑΝ ἔπικαζι ἵτε † ἔπαγγελῖᾶ εθβε φαι τε-  
 ρῶι ἢ φοοῦ. Ανοκ πε γεδεων† †ραῶι ἔν 20  
 οὔμετζοῦδ ἔεβε σε μνχανῆ πε ἔταρὶ ψα ροι  
 ἀρμαρτ ἢ σομ οὔορ ἀἰ ἔβολ ἀιβῶτε ἔ πκαζι  
 ἢ μαλιαμ ἀινοζεμ ἢ παλαοc. Ω ἱεφθαῖε  
 ΝΕΜ ΑΝΝΑ τερςζιμν οὔ πε πετεν ἔωβ ἔν  
 παι ψαι ἢ φοοῦ. ἀγερ οὔὸ ἵξε νικριτῆc 25  
 οὔορ πεχωοῦ σε ταφμννι πενραῶι οὔνιῶ†

<sup>1</sup> The scribe has omitted the address to Gideon.

- ΠΕ ΣΕ ΝΑΝΟΙ Æ ΛΒΡΗΝ Æ ΣΧΕΝ ΤΕΝΜΕΤΚΟΥΧΙ ΩΑΤ  
 ΚΑ. Β. ΕΝΜΕΤΝΟΣ | Æ ΠΕ ΩΗΡΙ ΩΩΠΙ ΝΑΝ ΑΝΘΕΙ ΔΕ  
 ÈΡΑΤΕΝ ÈΝΕΡ ΠΡΟΣΕΥΧΗΣΘΕ ΑΝΘΑΙ Æ ΟΥΩΟΥ-  
 ΩΩΟΥΩΙ Æ Φ† ΑΥΣΟΜΣ Æ ΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ  
 ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ È ΧΕΝ ΠΕΝΘΕΒΙΘ ΟΥΟΣ ΑΥΩΛΙ 5  
 Æ ΤΕΝΠΡΟΣΕΥΧΗ ΝΕΜ ΠΕΝΩΟΥΩΩΟΥΩΙ ΩΑ Φ†  
 ΑΥΕΡ ΠΕΝΜΕΥΙ Æ ΠΕΜΘΟ Æ Φ† ΑΥΕΡ ΖΜΟΤ ΝΑΝ  
 Æ ΠΙΧΩΡΙ ΣΑΜΨΩΜ Æ ΝΟΝ ΔΕ ΝΕΜ ΠΕΝΩΗΡΙ ΤΕΝ-  
 ΡΑΩΙ Æ ΦΟΟΥ. Ω ΔΑΥΙΔ ΠΟΥΡΟ Æ ΘΜΗ ΟΥΟΣ  
 ΦΙΩΤ ΠΧΕ ΚΑΤΑ ΣΑΡΞ ΖΗΠΠΕ †ΝΑΥ ÈΡΟΚ Æ 10  
 ΦΟΟΥ ΚΡΑΩΙ ΟΥΟΣ ΕΚΚΙΜ Æ ΤΕΚ ΚΥΘΑΡΑ ΘΑ ΠΙ  
 ΚΒ. Α. Æ Æ ΚΑΠ ΉΕΝ | ΠΑΙ Æ ΡΙΣΤΟΝ ÈΤΑΥΘΑΖΜΕΝ ÈΡΟΥ  
 Æ ΧΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ Æ ΦΟΟΥ.  
 ΠΕΧΑΥ Æ ΧΕ ΔΑΥΙΔ ΧΕ ΉΕΝ ΟΥΜΕΘΜΗ †ΡΑΩΙ  
 Æ ΦΟΟΥ ΟΥΟΣ †ΘΕΛΗΛ ΧΕ ΝΙΩΑΙ ΤΗΡΟΥ Æ ΤΕ 15  
 ΝΗ ÈΘ ΟΥΑΒ ΟΥΨΑΛΜΩΔΙΑ Æ ΤΕ ΦΟΥΑΙ ΦΟΥΑΙ  
 Æ ΜΩΟΥ ΕΤ ΣΒΗΟΥΤ ΖΙΧΕΝ ΠΑΖΗΤ ΠΙΕΡ ΨΑΛΗΝ  
 ΔΕ ÈΤ ΤΟΜΙ È ΠΑΙ ΩΑΙ ΦΑΙ Æ ΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ  
 ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ È ΤΕ ΦΑΙ ΠΕ ΔΕ ΠΑΓΓΕΛΟΣ Æ  
 ΠΘΣ ΖΙΚΟΤ Æ ΠΚΩ† Æ ΟΥΟΝ ΝΙΒΕΝ ÈΤ ΕΡ ΖΟ† 20  
 ΉΑ ΤΕΥΧΗ ΟΥΟΣ ΟΥΑΝΑΖΜΟΥ. Ω ΣΟΛΟΜΩΝ  
 ΚΒ. Β. ΠΙΣΟΦΟΣ | ΜΗ ΧΡΑΩΙ ΑΝ ΉΕΝ ΠΩΑΙ Æ ΠΑΡΧΗ-  
 ΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΠΕΧΑΥ ΧΕ ΉΕΝ ΟΥΜΕΤΖΟΥΘ  
 †ΡΑΩΙ ΕΘΒΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ  
 Æ ΘΟΥ ΑΥΩΩΠΙ ΝΕΜΗ Æ ΣΧΕΝ ΤΑ ΜΕΤΚΟΥΧΙ ΟΥΟΣ 25  
 ΑΥΕΡΕ †ΖΙΡΗΝΗ ΩΩΠΙ ΉΕΝ ΝΑÈΖΟΥΟΥ ΑΥ†ΖΘ Æ  
 Φ† ΑΥΖΟΝΖΕΝ ΝΗ ΕΘΡΙ ΚΩΤ Æ ΟΥΗ Æ ΠΘΣ.  
 Ω Æ ΖΕΚΙΑΣ ΠΟΥΡΟ Æ ΘΜΗ ΜΗ Æ ΘΟΚ ΖΩΚ ΚΡΑΩΙ

- ἢ φοοῦ ἕεν πῶαι ἢ παρχναγγελοσ ἐθ οὔαβ  
 μηχανῆ. Πεχαρ δε πωσ ἴναρασι αν χε δ  
 κβ. α. νισῦριος ερ ροοῦ | ροσρεχ ἴμοι νεν πα  
 λλοσ παρχναγγελοσ ἐθ οὔαβ μηχανῆ ἠθοο  
 πε ἐταρῶαιρι ἐρωοῦ ἕεν πιέσῶρρ ἐρε τοῦἠπι 5  
 ἰρι ἢ ῥπε ῶο ἢ ραν ε ἀρναρμεν ἀνοκ νεν  
 πα λλοσ τηρρ. Ὡ ἠσαιασ πιηῶτ ἢ προ-  
 φητησ οῦ πε πεκρασι ρωκ ἢ φοοῦ ἕεν πῶαι  
 ἢ παρχναγγελοσ ἐθ οὔαβ μηχανῆ. Πεχαρ  
 χε φαι πε πα ρῶσι χε νηβιαι τηροῦ ἐτ ἰ 10  
 μαнасση νεν νερῶφηρ ἐνοῦ ἐσῶι ναρῶρι  
 ἐρατρ νεννι ἢχε παρχναγγελοσ μηχανῆ ερτ  
 κβ. β. χом ннн | нен номт ѿат оубаст ἕεν та  
 мнѣт ἕен οὔβαῶοῦρ ἢ ῶε. Ὡ πα ιωт ἐθ  
 οὔαβ ἰερεμιασ ἀνοκ ἴναγ ἐροκ ἢ φοοῦ νεν 15  
 παι ηῶτ ἢ ἠнвс ἐт ер οὔωини οὔορ κρασι  
 ἕεν πῶαι ἢ παρχναγγελοσ ἐθ οὔαβ μη-  
 χанῆ πεχαρ χε ἀνοκ мен ἴρασι ἢ ροῦῶ  
 χε ἰ ηιοῦρῶοῦ τηροῦ ἠτε ιοῦδα ἰρι νεννι  
 ἢ ηηπετρῶοῦ τηροῦ οὔορ ναῦβωтс οὔβни 20  
 ἕен οὔβωлк наре мнханῆ δε ὀρι ἐρατρ не-  
 мни ἀρῶωпи ннн ἢ οὔβοῠἠθοос νεν οὔλμαзи.  
 κβ. α. Ὡ ἰεξεκηνῆ πιηῶτ | ἢ προφητησ ἀμοῦ χε  
 ἠτεκταμον ἐπεκρασι ρωκ ἢ φοοῦ ἕεν  
 πῶαι ἢ παρχναγγελοσ ἐθ οὔαβ μηχανῆ. 25  
 Πεχαρ χε ἀνοκ мен ἴρασι οὔορ ἴοῦνορ χε  
 μηχανῆ πε ἐταρῶини ннн ἢ πихартнс ἐт  
 сѣноут οὔορ διομηρ асхωк ннн ἐβολ ἢχε

- τα προφητιὰ. Ὡ δανιηλ πιπροφήτης φρωμι  
 ἵτε νιῒπιθωμιὰ μη νθοκ ζωκ κραωι ἵ φοογ  
 ἕεν πωαι ἵ παρχηαγγελος ἕθ ογав миханл.  
 Πεχαρ ἵχε δανιηλ χε αω ἵ ραωι ἕθ ναωφορ
- κδ. β. ἕ πα ραωι χε ογει | παρχηαγγελος миханл<sup>5</sup>  
 ογσοп αν ογδε β αqι ωα ροι ἕταγ ριτ δε  
 ἕ φλακκος ἵ νιμογι αγερ σφραγизи ἕχωι  
 ἕεν ραν[с]φραγис. Μιχανηλ δε παρχηαγ-  
 γελος αqμαωθам ἵ ρωογ ἵ νιμογι ἵπογω-  
 ἕωνт ἕροι ἕ πτηρq ἕταιρκο δε ογн αqιni<sup>10</sup>  
 ннι ἵ аввакоγм eqopt ἵ ἕανἕρηογι εγκε-  
 νιωογт ογορ αqтcoι. Ὡ πι ιβ ἵ ἀποστολος  
 εῶβε ογ τετεпρaωι ἵθωтен ογн ἵ φοογ  
 ἕен παι нωт ἵ ωαι ἵτε παρχηαγγελος ἕθ  
 ογав миханл. Πεχωογ χε ἀνον мен тен<sup>15</sup>
- κε. α. ραωι αν χε μη ἵχη | ἕен ογнωт ἵ емкаг  
 ἵ ρηт ἕен пzinөpe нпapанoмoс ἵ ioγδαι  
 ep cтaγpωннι ἵ пен ѿс ιηс пхс ἕ теμхи  
 ἕен пенἵкаг ἵ ρηт мен пихωп εῶβε тρoт  
 ἵ нι ioγδαι. Аcтaмoн ἵχε маpиaм тпap<sup>20</sup>  
 oенoс χε αсρωλ ἕ πιἵραγ ἵ ωopп ἵ ткγ-  
 ριὰкн ἵθoс мен нн εῶ немaс αсxимι ἵ  
 παρχη αγγελος ἕθ ογав миханл ἕ αqскep-  
 кер ἵ πῶнι εῶολγι ρωq ἵ πιἵραγ ογορ  
 αqгемci ριxωq eqгι ωенноγqi ἵ ὠογ χε λ<sup>25</sup>
- κε. β. пѿс τωнq. Ὡ χαχαpιαс мен iωнннc | пeч-  
 ωнpи мн ἵθωтен τεтeнep ωαι ρωтен ἵ φοογ  
 ἕен πωαι ἵ παρχηαγγελος ннханл. Πεχαρ

χε τρωσι χε αφερ σφραγιζιν ηαφ ηι μηχανη  
 η αρχηαγγελος ανοκ δε η ογνη ιωαννης δε  
 παωρη η ρεφτωμε ηθοφ πε πωρη η ελιςαβετ  
 τσυγγενης η μαριαμ θμαγ ηι πβς κατα σαρξ  
 εθε φαι τετραωι ηι φοογ. Ω στεφανος 5  
 παρχηαδίκων ηι προδομαρτυρος (sic) μη  
 κρωι ζωκ νεμαν ηεν παι νιωτ ηι ωαι πεχαφ  
 χε λγα χε ηεν πιναγ εταγχι ωνι εχωι αι-

κ̄δ. α. ηαγ | ε νιφνογι εγογνη· ερε παρχηαγγελος  
 μηχανη νεμ ηιαγγελος τηρογ σομε ε πεν 10  
 βς ιης πχς εφσα ογιναν ηι φωτ ηι λγαθος.  
 Ω πι ρ ηι λογ ανανιας αζαριας μεσανη μη  
 τετετραωι ζωτην ηι φοογ ηεν πωαι ηι παρ-  
 χηαγγελος μηχανη. Πεχωογ ηχε ηη εθ ογав  
 χε πως τενηαρωι αν χε ηεν πσινερε ηα- 15  
 βοχόδοносор πογρο ζιτην ε τερω ηι χρωι  
 εθ μοζ αφογασαζηι ηχε φτ ηι μηχανη  
 αφηεζ πωαζ ηι πιχρωι εβολ αφερε τερω

κ̄δ. β. ερ ηι φρητ ηι ογιωτ. | Ω πχωρος ηι ηιμαρ-  
 τυρος νεμ ηη εθ ογав μη τετετραωι ηεω- 20  
 την ηι φοογ ηεν πωαι ηι παρχηαγγελος  
 μηχανη. Πεχε ηη εθ ογав τηρογ χε ηεν  
 ογμεθμη ογνιωτ πε πετραωι χε ογει αναγκη  
 ηιβεν νεμ ηικαζ ετ αναι ηαρωογ ηιαρχηαγ-  
 γελος μηχανη αφτ σοι ηαν ωατ εναι ηα 25  
 ηιβασανος ετεμμαγ ογοζ ητηνσωκ ητην-  
 μαρτυρια εβολ νεμ πεναγων ογοζ εθβητηγ  
 ανβι ηι ηαι νιωτ ηι λγαθον εθε φαι τετραωι

- κζ. α. ἢ φοογ. Ω ΝΙΤΑΓΜΑ ΤΗΡΟΥ ἸΤΕ | ΦΗΟΥΙ  
 ΜΗ ΤΕΤΕΝΡΑΩΙ ΖΩΤΕΝ ἢ φοογ. ΠΕΧΩΟΥ ΧΕ  
 ΤΑΦΜΗ ΠΙΡΑΩΙ ΤΗΡΩ ΦΩΝ ΠΕ ΝΑ ΜΕΝΡΑ†  
 ΟΥΝΙΩ† ΓΑΡ ΠΕ ΠΤΑΙΔ ἢ ΠΑΙ ΩΑΙ ΦΑΙ ΕΤ ΦΩΡΩ  
 ΝΑΝ ΖΙΧΕΝ ΠΚΑΖΙ ἢ ΜΑΥΑΤΩ ΑΝ ΑΛΛΑ ΗΕΝ † 5  
 ΚΕ ΦΕ ΟΥΝ. † ΤΗΟΥ ΔΕ Ω ΝΙΜΕΝΡΑ† ἢ ΚΑΤ  
 ΖΗΤ ΑΜΩΙΝΙ ἸΤΕΝ ΕΡ ΣΠΟΔΑΖΙΝ ΖΩΝ ΟΥΝ  
 ἸΤΕΝ ἸΡΕΣ Ε ΜΕΝΨΙΓΧΗ ΗΕΝ ΠΩΑΙ ἢ ΠΙΔΡΧΗ ἸΓ-  
 ΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΟΥΟΣ ἢ ΜΟΝ ΖΕΒΩ  
 Ε ΝΑΝΕΥ ΕΥΕΡ ΠΡΕΠΙ ἢ ΠΙΖΟΠ ΤΟΙ ΖΙΩΤΕΝ 10
- κζ. β. ΜΗ ΠΟΤΕ ἸΤΕΝ ΖΩΛ ΖΕΝ ΖΑΝΣΤΟΛΗ | ΕΥΧΑΙΩΟΥ  
 ΕΥ ΧΩΝΣ ΕΡΕ ΝΕΝΩΜΑ ΜΕΖ ἢ ΘΩΛΕΒ ἸΣΕΚΩΛ-  
 ΤΕΝ ΕΒΟΛ ΗΕΝ ΟΥΩΠΙ ἢ ΠΕΜΘΟ ἢ ΝΗ ΕΤΕ  
 ΝΙΖΕΒΩ ΕΤ ΦΕΡΙ ΩΟΥ ΤΟΙ ΖΙΩΤΟΥ ΟΥΟΣ ἸΣΕΟΥ-  
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 ΧΕ ΜΗΠΟΤΕ ἸΤΟΥΘΩΛΕΒ ΖΩΟΥ ἢ ΗΙΤΕΝ.  
 ΜΕΝΕΝΣΑ ΠΑΙ ΝΙΩ† ΔΕ ἢ ΩΠΙ ΝΣΕΖΙΤΕΝ ΕΒΟΛ  
 ἸΣΕ† ΩΩΩ ΝΑΝ ΗΕΝ ΝΑΙ ΣΑΧΙ ἸΣΕ ΝΗ ΕΤΕΜ-  
 ΜΑΥ ΕΥΧΩ ἢ ΜΟΣ ΧΕ Ω ΝΙΣΑΩΖΗΤ ΕΤ ΛΟΒΙ ΠΩΣ  
 ΤΕΤΕΝΩΠΙ ΑΝ ἸΣΧΕ ΤΕΤΕΝΩΠΙ ΑΝ ΗΑ ΤΖΗ ἢ 20
- κη. α. ΝΙΡΩΜΙ ΠΩΣ ἢ ΠΕΤΕΝΩΠΙ ΗΑ ΤΖΗ | ἢ ΠΟΥΡΟ  
 Φ† ΝΕΜ ΠΕΦΑΡΧΗΣΤΡΑΤΥΓΡΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ  
 ΠΙΔΡΧΗ ἸΓΓΕΛΟΣ. ΜΗ ΤΕΤΕΝ ΕΜΙ ΑΝ ΧΕ ΤΑΙ  
 ΑΥΛΗ ΘΑ ΝΙΜ ΠΕ ΟΥΟΣ ΦΑ ΝΙΜ ΠΕ ΠΑΙ ΑΡΙΣ-  
 ΤΟΝ ΧΕ ΘΑ ΠΟΥΡΟ ΤΕ ΝΕΜ ΠΕΦΑΡΧΗΣΤΡΑ- 25  
 ΤΥΓΡΟΥΣ ΦΗ ΕΤ ΦΩΡΧ ἢ ΜΕΤΧΩΡΙ ΝΙΒΕΝ  
 ἢ ΠΕΜΘΟ ἢ ΠΕΦΩΣ ΠΟΥΡΟ Ε ΑΩ† ΝΑΩ ἢ ΝΑΙ  
 ΤΑΙΔ ΤΗΡΟΥ ΕΘΒΕ ΤΕΦΜΕΤΧΩΡΙ ΤΑΦΜΗ. † ΤΟΙ



- ἢ ὠφρηι δε ἵτετεν παρρησιὰ ὡα παι μα  
 ἐτ σα ἡογν ογορ ἀφτ ἠωτεν ἢ παι ρητ ἢ  
 κη. β. ογσγρχωρhcic ἢη ἢ πετεν σωτεμ ἔροφ. |  
 εφσω ἢμοc σε ἢπ ερ ἰ ἐ ἡογν ἐ φμα ἢ  
 πιροπ ἢ τρεβσω ἢ ηιρωπ τοι ρι ἠηνογ αν 5  
 μη ἢπετενσωτεμ εθεβ φη ἔταφ ερ τολμαν  
 ἀφρωλ ἐ ἡογν ἡεν ογρεβσω εcχαιῶογ ἢ  
 πετεν ρητ σε ογ πε ἔταφωπι ἢμοφ. Ec-  
 ἡηογτ σε ἀφρογcωνηρ ἢ τοτφ ηεμ ρατφ  
 ογορ ἀφριτφ ἐ πχακι ἐτ cαβολ πιμα ἐτε 10  
 φριμι ναωωπι ἢμοφ ηεμ πιcῶερτερ ἢτε ηι-  
 ναχη. φηογ δε ὦ ηεημενρατ μαρενcoγτων  
 ἠηνογ ἐ φαγλη ἐτ σα βολ ρεμci ἢ ογκογχι  
 κθ. α. ρινα ἀφωανὶ ἐτ ἡογν ἢχε πῶc | πογρο ηεμ  
 πεφαρχηcτρατγρογc μηχανη ἢτεφ φτῶ ἔροφ 15  
 ρινα εθερεφ ογναι ηεμωτεν ηεμ πιcωcπ ἢ  
 ηη ἐθ ωατμεῶηαι ηεμ ηη ἐθ ρεμci ἡατεν  
 πιρο σε πιαρχηαγγελoc ογναιητ φη ἔτετενερ  
 ωαι ναφ ἢ φοογ ογορ φηαχα ἠηνογ cα βολ αν.  
 Αλλα ταχε ηετενρητ ηεμ ηετενψγχι ἢ ωορπ 20  
 ογορ φτῶ ἔροφ σε ογει ηφβὶ ἢ πωω ἡεν ἠηητ  
 ἢ παι ωαι ἢ φοογ ανμη ποτε ἢτετενcωκηωτεν  
 κθ. β. ἢ ογἡci ἡεν παι μα φαι. Απαζ ἀπλωc ἀικηη |  
 ἢταμωτεν ογορ ἀ τετενἠμι ὦ ηεημαρα(sic).  
 Σε ηιωωω ἔταιφαι ἢηωογ μαλιcτα ηη ἐτ cαχι 25  
 ηεμ αν ρωογ ρανρωμ ηε ἢπεηρητ ογορ φτ αν  
 πε. Αλλα μη ηαρε ογαι ηαχοc ηηη σε αω ηε  
 ηιρεβσω ἐτ χαιῶογ ιε ἐτ cαιωογ ιε αω πε

- ΠΟΛΥΣΕΛ ἢ ΠΙΣΩΜΑ ΜΗ ΟΥΟΝ ΜΕΤΩΒΙ ΗΑΤΕΝ  
 Φ† ΙΕ Φ† ΜΕΙ ἢ ΠΙΡΑΜΑΔὸ ἘΖΟΤΕ ΠΙΖΗΚΙ ΜΗ  
 ΗΕΝ ΠΑΟΥΩΩ ΔΙΕΡ ΖΗΚΙ ΙΕ †ΟΥΩΩ ΔΗ Ἐ ΕΡ  
 ΡΑΜΑΔὸ ΙΕ ΟΥΟΝ ΟΥΡΩΜΙ ΝΑΟΥΩΩ ΕΘΕΡΕΩΩΠΙ  
 ΗΕΝ ΟΥΘΕΒΙΟ ΜΗ ἢΠ ΕΣΩΩΠΙ ἢ ΠΑΙ ΡΗ† ὦ 5
- λ̄. α. ΝΑΜΕΝΡΑ† | ἢΜΟΝ Φ† ΟΙ ἢ ΩΒΙ ΙΕ ςΜΕΙ ἢ  
 ΠΙΡΑΜΑΔὸ ἘΖΟΤΕ ΠΙΖΗΚΙ ἢ ΝΕΣΩΩΠΙ ΑΛΛΑ †ΝΑ  
 ΤΑΜΟΚ Ἐ ΝΙΖΕΒΣΩ ἘΤ ΣΑΙΩΟΥ ΝΕΜ ΝΗ ΑΚ-  
 ΩΑΝΟΥΩΩ Ἐ ΖΩΛ Ἐ ΠΑΡΙΣΤΟΝ ἢ ΜΗΧΑΗΛ ΣΕΜ-  
 ΠΩΑ ἢΤΕΚΤΗΙΤΟΥ ΖΙΩΤΚ. ΘΩΖΣ ἢΤΕΚ ἄφε 10  
 ΗΕΝ ΟΥΝΕΖ ΟΥΟΣ ΙΑΖ ΠΕΚΖΟ ἘΒΟΛ ἘΤΕ ΠΕϳ  
 ΟΥΩΖΕΜ ΦΑΙ ΠΕ ἢ ΠΑΙ ΡΗ† ΕΘΡΕΚΖΙΟΥΓΙ ἘΒΟΛ-  
 ΖΑΡΟΚ ἢ Π ἘΤ ΖΩΟΥ ΝΙΒΕΝ ΟΥΟΣ ἢΤΕΚΕΡ ΩΑΙ
- λ̄. β. ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ | ἘΟ ΟΥΑΒ ΜΗΧΑΗΛ ΚΑΛΩΣ  
 ΟΥΟΣ ΔΥΩΑΝΘΑΖΜΕΚ Ἐ ΠΑΡΙΣΤΟΝ ἢ ΜΗΧΑΗΛ 15  
 ΠΑΡΧΗΑΓΓΕΛΟΣ ΤΟΥΒΟ ἢ ΠΕΚΖΗΤ ἘΒΟΛΖΑ  
 ΠΕΤΖΩΟΥ ΝΙΒΕΝ ΟΥΟΣ ΑΛΙΟΥΓΙ ἘΒΟΛΖΑΡΟΚ ἢ  
 ΜΕΥΙ ΝΙΒΕΝ ΕΤ ΣΩϳ ΟΥΟΣ ΤΕΚΣΤΟΛΗ ἘΤ ΣΑ-  
 ΙΩΟΥ ΟΥΟΣ ΑΚΩΑΝΩΕ ΝΑΚ Ἐ ΤΕΚΚΛΗΣΙΑ ἢ Φ†  
 ἘΤΕ ΘΑΙ ΤΕ ΠΗΙ ἢΤΕ †ΠΡΟΣΕΥΧΗ ΒΟΧΙ ἘΒΟΛ- 20  
 ΖΑΡΟΚ ἢ ΠΟΡΝΙΑ ΝΙΒΕΝ ΝΕΜ ΝΙΜΚΑΥΖ ΝΕΜ  
 ΝΙΘΩΛΕΒ ΟΥΟΣ †ΖΙΩΤΚ ἢ ΠΙ ΤΟΥΒΟ ΝΕΜ †ΖΙ-  
 ΡΗΝΗ ΝΕΜ †ΜΕΘΜΗ ΟΥΟΣ ΕΚΖΗΛ Ἐ ΗΟΥΝ Ε ΝΕ-  
 ϳΑΥΛΗΟΥ ΗΕΝ ΟΥΡΑΩΙ ΕΘΡΕΚΡΑΩΙ ΝΕΜ ΠΑΡ-  
 ΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ. ΑΥΩΑΝΘΑΖΜΕΚ Ἐ ΦΜΩΙΤ 25  
 ἢ ΠΖΟΠ ἢ ΠΟΥΡΟ ἢ ΜΗΙ ΝΕΜ ΠΕϳΑΡΧΗΣΤΡΑ-
- λ̄. α. ΤΥΡΟΥΣ | ΧΩ ἢ ΝΕΚΜΕΘΝΑΗΤ ΝΕΜ ΝΕΚΔΑΓΑΠΗ  
 ἢΣΕΔΟΥΩΝ ἢ ΠΡΟ ἢΠΙ ΖΟΠ ΦΗ ΔΕ ἘΤ ΕΚ-

ΝΑΤΗΙΩ ΧΗΔΑΣΕΜΩ ΤΑΦΜΗΝΙ ΖΙΣΕΝ †ΤΡΑΠΗΖΑ  
 ἢ ΠΕΚΜῆΘΟ ΑΚΩΔΑΝΟΥΩΩ ΕΘΡΕΚ †ΩΟΥ ἢ ΠΑΡ-  
 ΧΗΑΓΓΕΛΟΣ ΜΗΧΑΝῆ ΠΑΡΧΗΝΣΤΡΑΤΥΓΟΥΣ ἢ ΠΙ-  
 ΟΥΡΟ ἢ ΜΗΝ. ΧΩ ἢ ΝΙΧΗΡΑ ΝΕΜ ΝΙΟΡΦΑΝΟΣ  
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 ΕΥΜΕΖ ἢ ΡΑΩΙ ΕΡΕ ἢ ΟΥΣΩΜΑ ΖΩΒΣ ἢ ΠΩΙ ἢ  
 ΤΕΚΣΟΜ. †ΧΩ ἢ ΜΟΣ ΝΑΚ ΧΕ ΠΕΚΩΟΥΩΟΥΩΙ  
 ΝΑΩΩΠΙ ΕΩΩΠΗ ἢ ΠΕῆΘΟ ἢ Φ† ΝΕΜ ΠΑΡ-

λδ. β. ΧΗΑΓΓΕΛΟΣ | ΕΘ ΟΥΑΒ ΜΗΧΑΝῆ ΟΥΟΣ ΑΚΣΕΛ-  
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 ΔΕ ΜΗΧΑΝῆ ΝΑΙ ΕΒΟΛῆΑ ΧΩΚ ἢ ΤΕΩΩΟΠΚ ΕΡΟΩ  
 ἕΕΝ ΟΥΡΑΩΙ ἢ ΤΕΩΟΛΚ Ε ἕΟΥΝ Ε ΤΑΥΛΗ ἢ  
 ΠΟΥΡΟ ἕΕΝ ΟΥΟΥΝΟΩ ΕΡΕ ΠΕΚΖΟ ἢ ΟΙ ἢ ΟΥΩΙΝΗ.  
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 ΧΕ ΦΗ ΕΤΕ ΠΙΡΩΜΗ † ἢ ΜΟΩ ΜΗΧΑΝῆ ΠΕ ΕΤ

λβ. α. ΩΩΠ ἢ ΜΟΩ ἢ ΤΟΤΩ | ΟΥΟΣ ΩΩΑΙ ἢ ΜΟΩ ΩΑ Φ†  
 ΕΧΩΚ ΩΚΩΒ ἢ ΜΟΩ ΝΑΚ ἢ Β ἢ ΚΩΒ ἢ ΣΟΠ ΖΙΣΕΝ 20  
 ΠΚΑΖΙ ΟΥΟΣ Φ† ΝΑΝΑΙ ΝΑΚ ἕΕΝ ΤΕΩΜΕΤΟΥΡΟ  
 ΧΕ ΠΙΝΑΙ ΩΟΥΩΟΥ ἢ ΜΟΩ ΕΧΕΝ ΠΙΖΑΠ. ΠΑΛΙΝ  
 ΣΕῆΝΟΥΤ ΧΕ ΝΑΙ ἢ ΤΟΥΝΑΙ ΝΩΤΕΝ ΑΚΩΔΑΝΩΩΠΙ  
 ΕΚ ΕΡ ΩΑΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΗΧΑΝῆ ΚΑΤΑ  
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 ἢ ΤΕΚΩΙΡΩΟΥΩ ἕΑ ΠΕΩ ΔΩΡΟΝ ἕΕΝ ΟΥΡΑΩΙ  
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λβ. β. ΩΝΑΩΩΠΙ ΩΜΗΝ Ω†ΖΟ ἢ Φ† Ε ΧΩΚ | ἢ ΣΗΟΥ

- ΝΙΒΕΝ ΖΙΝΑ ἸΤΕϞ ΕΡ ΖΜΟΤ ΝΑΚ Ἰ ΝΕΚΕΤΗΜΑ  
 ΤΗΡΟΥ ΚΑΤΑ ΠΩΙ Ἰ Ν ΠΕΚΜΕΥἸ. ΙΕ ΧΟΥΩΩ ὦ  
 ΠΜΕΝΡΙΤ Ἐ ΣΟΣ ΝΗΙ ΧΕ ΛΙΩΑΝ† Ἰ ΟΥΜΕΤΝΑΗΤ  
 ΙΕ ΔΩΡΟΝ ἸΝΟΚ †ΝΑ† ΝΑΚ ΉΕΝ ΦΡΑΝ Ἰ Φ†  
 ΜΗ ΟΥΝΟΥ† ΠΕ ΜΙΧΑΗΛ ΩΑ ΤΑ ΤΑΛΕ ΘΥΣΙἸ 5  
 ΝΑϞ ἸΝΟΚ ΖΩ †ΝΑΕΡ ΟΥὦ ΝΑΚ ὦ ΠΜΕΝΡΙΤ  
 ἸΤΑΧΟΣ ΚΑΛΟΣ ΉΕΝ ΟΥΜΕΘΜΗ. ὦ ΦΗ ΕΤ  
 ΣΟΥΤΩΗ ΉΕΝ ΠΙΝΑΖ† ἸΤΕ ΠὈΣ. ΠΛΗΗ ΣΩΤΕΜ  
 ἸΝΟΚ †ΝΑΤΑΜΟΚ ΜΗ ΟΥΟΥΡΟ Ἰ ΟΥΩΤ ΑΗ ΕΤ  
 λῆ. α. ΘΗΩ ἘΣΕΝ †ΧΩΡΑ ΟΥΟΣ ΣΕΧΗ | ΉΕΝ ΝΕϞΣΙΣ 10  
 ἸΧΕ ΖΑΝΤΑΓΜΑ ΝΕΜ ΖΑΝΜΕΤΜΑΤΟΙ ΟΥΟΣ ΉΕΝ  
 ΝΑΔΑΞΙC(sic) ΤΗΡΟΥ ΩΑ ΚΧΕΜ ΟΥΑΙ ΕϞὈΣΙ Ἐ  
 ΚΕ ΟΥΑΙ ΟΥΟΣ ΠΙΟΥΡΟ ΣΑ ΠΩΩΙ Ἰ ΠΤΗΡϞ.  
 ΑΡΕΩΑΗ ΟΥΑΙ ΣΕΜΗΕ ΟΥΜΕΤΩΦΗΡ ΟΥΤΩϞ ΝΕΜ  
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 ΤΑΙὈ ΕΥΟΙ Ἰ ΝΟΧ. ΜΗ ΑϞΙΡΙ Ἰ ΠΑΙ ΡΗ† ΟΥΒΕ  
 ΤΕϞΔΑΞΙC ΖΟΛΩΣ ΘΗ ἘΤ ΕϞΧΗ Ἰ ΉΗΤΕ ΑΛΛΑ  
 ΑϞΙΡΙ Ἰ ΦΗ ἘΤΕΜΜΑϞ ΧΕ ϞΣΩΟΥΝ ἸΧΕ ΟΥΝΙΩ†  
 ΤΕ ΤΕϞΔΑΞΙC ΟΥΟΣ ϞΉΕΝΤ Ἐ ΠΟΥΡΟ Ἰ ΣΗΟΥ  
 λῆ. β. ΝΙΒΕΝ ΟΥΟΣ ΟΥΟΝΩΣΟΜ ἸΜΟϞ Ἐ ΝΑΖΜΕϞ | ΖΑ 20  
 ΝΕΝΖΕΞΙC Ἰ ΠΙΚΟΣΜΟC ἘΤ ΟΩ Ἰ ΉΙCΙ ΖΙ ΘΛΙΨΙC  
 ΖΙΝΑ ἸΤΕϞΣΙΜΙ Ἰ ΟΥΠΑΡΡΗCΙἸ ΉΑΤΕΝ ΠΟΥΡΟ  
 Ἰ ΦΡΗ† Ἰ ΟΥΝΙΩ† Ἰ ΡΩΜΙ ΩΑΤΕ ΖΑΝΚΕΧΩ-  
 ΟΥΝΙ ΣΙΜΙ Ἰ ΟΥΖΜΟΤ ἘΒΟΛΖΙ ΤΟΤϞ. ΠΑΙ ΡΗ†  
 ΟΥΟΗ ΝΙΒΕΝ ἘΤ † Ἰ ΟΥΑΓΑΡΗ ΙΕ ΟΥΔΩΡΟΝ ΉΕΝ 25  
 ΦΡΑΝ Ἰ ΠΑΡΧΗΑΓΓΕΛΟC ϞΩΟΠ ἘΡΟϞ ἸΝΟΥ-  
 ΔΩΡΟΝ ΟΥΟΣ ϞἸΝΙ ἸΜΩΟΥ Ἰ Φ† Ἰ ΦΡΗ† ἘΤ  
 ΕϞΣΩ ἸΜΟC ἸΧΕ ΠΧἘ ΠΕΝΝΟΥ† ΉΕΝ ΟΥΜΕΘΜΗ.

- Χε φη ἐτ ψωπ ἢ οὐπροφήτης ἕεν φραν ἢ  
 λδ. α. ἢ οὐπροφήτης εφεβί ἢ πβεχε ἢ οὐπροφήτης |  
 ογορ φη ἐτ ψωπ ἐρορ ἢ οὐθμνι ἕεν φραν  
 ἢ οὐθμνι εφεβί ἢ πβεχε ἢ οὐθμνι ογορ φη  
 ἐθ νατσε θηνογ ἢ οὐλφοτ ἢ μωογ ροχ γεν 5  
 πα ραν χε ἠθωτεν να π̄χ̄ς αμην †χω ἢμοσ  
 νωτεν χε ἠνε ρτακὸ ἠχε περβεχε. Ἐψωπ  
 δε ακωανῖνι οὐδωρον ἢ φ† ἐχεν φραν ἢ  
 περαρχναγγελος ἐθ οὐαβ μηχανῆ ἰε οὐμε-  
 θηαντ ἰε κε ρλι ἢ ἀραπῆ ἰτε κογσι ἰτε 10  
 νιω† ἕεν πωαι ἢ μηχανῆ ἠπε ερερ ρητ β  
 ἕεν πιρωβ μηποτε ἠτεκτακὸ ἢ πεκβισι ἢμιν  
 λδ. β. ἢμοκ ἀλλα ναρ† | ρολωσ ἕεν οὐταχρο ατ-  
 θνε σκανδαλον. Χε παρρχναγγελος μηχανῆ  
 ρωωπ ἢμωογ ογορ ρῖνι ἢμωογ ἢπεμθο ἢ 15  
 φ† εγσθοι ἢ σθοι ἢ ογρῖ ογορ ρβῖ ἢ πσοβῖνι  
 ἐχωογ ρινα ἠτογ σοβ† νωογ ἢ ρανὰγραθον  
 εγοι ἢ νιω† ογορ ἠτερβῖτογ ἢ τοτρ ἢ φ†  
 ρινα ἠτογνορζεν ἐβολρα νικολασις ψα ἐνερ.  
 Ἀλλα τενογω ε ἐμι ἐ νη ἐτε φ† † ἢμωογ 20  
 ἢ ψεβῖω ἢ νιρωμι ἐτ ἰνι οὐωογωωογωι νενι  
 νιἀραπῆ νενι νιμετῆαντ ἐτογ† ἢμωογ ἢ  
 λε. α. φ† ἕεν φραν | ἢ παρρχναγγελος ἐθ οὐαβ  
 μηχανῆ. Νθορ δε ρερ διακωνῖνι ἢμωογ ἕεν  
 πικοςμοσ ογορ ἀγωανογῶτεβ ἐβολρα παι 25  
 εων ψαρωοπογ ἐρορ ἐ νενὰγλῆνογ ἢ περφογρο.  
 Σωτεμ εθριταμωτεν ἐ ται αρχη ἐτ οι ἢ  
 νιω† ρινα ἠτετεν† ῶογ ἢ φ† ἢ παρρχναγ-

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 Ì ΡΩΜΙ Ì ΘΜΗΙ ΗΕΝ ΣΕΝΑΖΩΡ ΤΒΑΚΙ ΦΜΕΙ Ì  
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 ΧΗΛΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΙΣΧΕΝ ΠΙΣΗΟΥ  
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 ΛΣ. Α. Ì ΖΜΟΥΤ ΙΣΧΕΝ ÈΣΩΟΥ | ΩΑ ÈΖΩΟΥ ΩΑ ΤΕΒΗΩΟΥ  
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 ΦΑΡΧΗΛΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΑΥΩΑΝΦΟΣ  
 ΔΕ È ΣΟΥΒ ΚΑΤΑ ΑΒΟΥΤ ΩΑΓΦΙΡΩΟΥΩ È ΤΘΥ-  
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 ÌΤΕ ΠΙΑΡΧΗΛΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΗΕΝ  
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 ΗΕΝ ΟΥΝΕΖ ΕΓΤΑΙΝΟΥΤ ΕΥΧΩ ÌΜΟΣ ΧΕ ΜΑΩΕ  
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 È ΠΗΙ Ì ΝΕΤΕΝ ÈΒΙΑΙΚ. ΦΑΙ ΔΕ ΑΥΧΕΜΟΥ ΕΥΡΑ  
 ÌΜΟΥ ΗΕΝ CΟΥ ÌΒ ΚΑΤΑ ΑΒΟΤ ΨΑΤΕ ΠΟΥΨΕΝ-

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 ΕΜΤΟΝ Ì ΝΟΥΙΟΥΤ ÈΤΑΥΧΦΩΟΥ ÈΡΕ ΡΩΜΙ ΝΙΒΕΝ  
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 ΑΥΧΕΜΟΥ ΔΕ ΟΥΝ ΕΥΦΗΤ ÈΒΟΛΖΑ ΠΩΟΥ ÈΤ  
 ΨΟΥΨΙΤ ΑΛΛΑ ΝΑΡΕ ΤΟΥΖΕΛΠΙC ΤΑΧΡΗΟΥΤ ΗΕΝ

λñ. α. ΦΤ ΝΕΜ ΠΙΑΡΧΗΔΡΓΕΛΟΣ ÈΘ ΟΥΑΒ | ΜΗΧΑΗΛ.  
 ΑCΨΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΟΥCΗΟΥ ΕΓΟΙ Ì ΝΙΨΤ 25  
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 ΖΩΟΥ ΖΙΧΕΝ ΠΚΑΖΙ Ì Ì Ì ΡΟΜΠΙ ÈΘΒΕ ΝΙΝΟΒΙ

- ἢ νιῶηρι ἢ τε νιρῶμι ῶατε πκαρι τηρῆ ἢ  
 χημι ῶορτερ nem nh ἔτ ῶοπ ἢ ἕητῆ εῶβε  
 πῆσι ἢ ἑμετατῆ nem πτακο ἢ πιρκο ἢ  
 φρηῆ ἔτ εἕηοῦτ ῶοτε ἄ οὔμηῶ χα τοτοῦ  
 ἔβολ αὔμοῦ nem νιτεβνωοῦ ἄ γῶφῆ ἔβολ 5
- λπ. β. εὔσοπ σε οὔει | ἢ πε πιμῶοῦ ἢ τε ῆων ἰ ἔ  
 πῶωι οὔδε οὔμοῦ ἢ ῶοῦ ἢ π εῶ ἰ ἔ πεσητ  
 ῶιχεν πκαρι ἢ ῆ ἢ ρομπι εὔμηη. Παι ρῶμι  
 δε ἔθ οὔαβ nem τεῶςῶι ἢ π οὔχα τοτοῦ  
 ἔβολ ἕην φη ἔ ναῶιρι ἢ μοῦ κατὰ ἄβοτ 10  
 εὔτωβῶ ἢ φῆ nem πεῶαρχηἄγγελοσ μηχανῆ  
 εὔχω ἢ μοσ σε φῆ ἢ μηχανῆ ἢ π εῶωλι ἢ  
 πεκῶωρον οὔδε τεκαῶαπη ἔβολῶαρον ἄνον  
 ἕα νεκῆβιαῖκ οὔοῶ ἔτι εὔἕην ναι αὔῶιτοτοῦ  
 ἢ ῶιβτ ῶοῦ οὔη οὔοῶ ἄ οὔμηῶ ἢ τε ἢ οὔ- 15
- λθ. α. τεβνωοῦ ἑταῶ. ἑταῶσεῶ δε ἔβολ | ἢ ρομπι  
 ἕῆ αὔῶιτοτοῦ ἔ ἑμαῶ ῆῆ ἄ ῶωβ νιβεν ἔτ  
 τοι νῶοῦ κηη ἔ αὔερ ἕαε ἔβηλ εὔκοῶσι  
 αῶῶωπ νῶοῦ ἢ οὔτεβνωοῦ ἑτηροῦ αὔμοῦ  
 ἔβηλ ἔ οὔῆῶοῦ ἢ οὔῶτ. Πῆσε πεῶςεβησ 20  
 ἢ ρῶμι ἔ τεῶμακαριἄ ἢ ῶῶιμ σε ὦ τα ῶωι  
 ἄρι ἔμη σε φοοῦ πε ῶοῦ ἑἄ ἢ παῶπι πεῶραῶῆ  
 δε πε πῶαι ἢ πιαρχηἄγγελοσ ἔθ οὔαβ μη-  
 χανῆ. Μαῶεν ῶιρῶοῦῶ ἔ πιῶωρον ἢ τεβηηῶ  
 ἔ πιοικονομοσ ἢ τεβῶῶτ ἔ παι κε ἔῶοῦ 25
- λθ. β. ῶινα ἢ τεβῶῶῆ ἢ πῶαι ἢ πιαρχηἄγγελοσ |  
 ἔθ οὔαβ μηχανῆ ἀηῶανμοῦ δε ἄνον να  
 πῶσ ἀηῶαν ὦηῆ ἄνον ἢ οὔῶ οὔη νε οὔοῶ



μαρε φραν ἢ πῶς ᾤωπι εἰς μαρῶογτ ᾤα  
 ἔνεε. Πεξε τερεζινη δε ναγ σε ρωνῆ ἵχε  
 πῶς ὦ πα son σε ρ nemni ἵχε παι ἵκαε ca  
 ἕογν ἢ παρητ ἵσεν ἕατην ἢ σαρ ἄλλα  
 ἵπισημ ρεπι ἵταρετιν ἵμοκ σε οὔει ἵσωογν 5  
 ἢ νη ἔταγᾤωπι ἵμον. ἴνογ δε οὔνιωῖ πε  
 πα ρωσι σε ἵπ εκερ πῶω ἢ πα δωρον ἢ  
 π. λ. φῖ ἄριογὶ ὦ πα son ἢ φρηῖ ἔτακχοε | ἔτ  
 α τοογὶ δε ᾤωπι ἢ σογ ἵβ ἢ παῶπι ἀγτωογ-  
 νογ ἵσεν ᾤωρη ἔμαᾤω ἀγχοκ ἵπογᾤωμωι 10  
 ἔπτηρη ἔβολ οὔοε ἵπ οὔχοσι ἢ ελι ἵτε  
 πενογ ἵπογ ὠσθεν οὔοε ἵπε ελι σωχη  
 ἵωογ ἔβελ ἔγκογσι ἢ νωῖτ nem οὔκογσι ἢ  
 ηρη ᾤατε ἵογ κε εβεω ἀγκη ἔβηλ ἔ νη  
 ἔτ οὔβισμογ ἢ ἕητογ εολωε. Μαγχη δε 15  
 ἕεν ναι ναγ σμογ ἔ φῖ nem παρχηἀγγελος  
 ἔθ οὔαβ μηχανἄ εγρωε οὔοε εγσμογ ἔ φῖ  
 ἢ πιεσοογ nem πιεχωρη ἕεν ἕαν ερ μωογὶ  
 π. β. εὔωω | ἔβολ εγχω ἵμοε σε ὦ πενῶε ἵηε πᾶε  
 ἀρι νοηῖν ἔρον ὦ παρχηἀγγελος μηχανἄ 20  
 μαῖεο ἢ πῶε ἔσων εηα ἵτερελογων ναν ἢ  
 τσιε ἢ περεμοτ nem περεμογ μηποτε ἵτερε-  
 τακο ἵτοτεν ἵχε ερελιε ἵτε τεκ ἀραπη  
 nem πεκωρον φαι ἔτ ενῖνι ἵμοε ἢ φῖ  
 ἔσεν πεκραν ἔθ οὔαβ ὦ παρχηἀγγελος 25  
 μηχανἄ. Νεοκ ἔτ σωογν ἢ νενρητ nem  
 τεναραπη ἔἕογν ἔροκ οὔοε ἵμον ἵταν ἢ  
 οὔπροστατηε ἔβηλ ἔροκ ἵεοκ ἔτ οι ναν ἢ



ἴΜΟC ΟΥΝ ΧΕ ΠΙΘΜΗ ΓΚΩ† ἸCΑ ΩΙΚ Ἰ Π ἘΖΟΟΥ

ἸΒ. Β. ΤΗΡΓ ΠῸC ΔΕ ΓΝΑΙ ΟΥΟZ Γ† | †ΝΟΥ ΔΕ Ω  
 ΠΕΝΠΡΟCΤΑΤΗC ἘΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙΑΡΧΗΑΓ-  
 ΓΕΛΟC ΚΝΑΥ ἸΘΟΚ Ἐ ΠΖΩΒ ΤΗΡΓ ἸΤΕ ΝΕΚΕ-  
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 Ἐ ΦΑΙ ΖΟΛΩC ΧΕ ἈΝΚΗΝ Ἐ ΜΟΥ ἘΜΑΩΩ ἈΡΙ  
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 ΠΑΙ ΚΕ CΑCΙ ΦΑΙ ΧΕ ΤΕΝCΜΟΥ Ἐ ΠῸC ΠῸC ΠΕ  
 ἘΤ ΑΓ† ΟΥΟZ ΠῸC ΠΕ ΕΤΑΓΘΙ ΦΟΥΩΩ Ἰ Φ†  
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 ἸCΧΕΝ CΟΥ ἸΒ Ἰ ΠΛῸΠΙ ΟΥΟZ ΝΑΥΜΗΝ ΕΥ†ΖΟ  
 Ἐ Φ† Ἰ ΜΗΧΑΗΛ ΩΑ ἈΧΠ Ἰ† Ἰ CΟΥ ἸΑ Ἰ  
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 ΦΟΟΥ Ἰ ΕΡ ΩΑΙ ΝΑQ ἈΝΟΝ ΔΕ ΝΕΜΩΤΕΝ Ω  
 ΝΕΝΜΕΝΡΑ† ἘΤΑΥΦΟZ ΔΕ Ἐ ΦΝΑΥ Ἰ ΠΙΦΙΡΩ-  
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 ἘΤΕΦΕΥCΕΒΗC Ἰ CΖΙΜΙ ΠΕΧΑQ ΝΑC ΧΕ Ω ΤΑ-  
 CΩΝΙ ΤΕ ΖΕΜCΙ ΔΕ ΕΡΕ ΕΡ ΟΥ ΜΗΤΕ ἘΜΙ ΔΝ  
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 ΕΤ ΤΑΙΝΟΥΤ Ἰ ΠΙΑΡΧΗΑΓΓΗΛΟC ΜΗΧΑΗΛ ΦΑΙ  
 ἘΤ ΖΟΛΧ ΖΙΧΕΝ ΠΕΖΗΤ ΧΕ ΟΥΕΙ Ω ΤΑ CΩΝΙ

ἸΠΕ ἢ ΘΡΕ ΝΕ ΡΑΤ †ΖΕΛΠΙC ἢΤΕ Φ† ΧΕ ἢΘΟϞ  
 ÈΤ ΕΡ ΖΜΟΤ ΝΑΝ ἢ ΖΩΒ ΝΙΒΕΝ. ΠΕΧΕ †ΜΑ-  
 ΚΑΡΙΑ ΔΕ ÈΤΕΜΜΑϞ ΧΕ ΚΑΛΩC ΑΚΙΝΙ ΝΗΙ ἢ  
 ΤΑCΥΜΦΟΝΙΑ ÈΘ ΜΕΖ ἢ ΡΑΨΙ ΚΑΛΩC ΑΚΙΝΙ  
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 ΧΑΗΛ Ταφμηι ὦ ΠΑCΟΝ ΧΕ ΙCΧΕΝ ΨΟΡΠ ἢ  
 ΦΟΟΥ ΨΑ †ΗΟΥ ἢΠΕC ΤΑΖΗΟ ἢΧΕ ΟΥ ΜΟΥΜΙ  
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 ÈΘ ΟΥΑΒ ΠΕΝΠΡΟCΤΑΤΗC ΜΗΧΑΗΛ. †ΗΟΥ ΔΕ  
 ὦ ΠΑCΟΝ ΑΝΑϞ ΧΕ ΧΝΑÈΡ ΟΥ ΜΗΠΟΤΕ ἢΤΕ  
 ΠΕΝΔΩΡΟΝ ΤΑΚΟ ΟΥΟΖ ἢΤΕΝ† ὀCΙ ἢ ΠΙ ΚΕ  
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ρηαϑ ἢ φτ μαρεϑωπι φτ κωτ ἵσα ρλι ἢ  
 ΤΟΤΕΝ ἄν ΕΒΗΛ ΕΤΕΝΧΟΜ ἢ φρητ ἐτ ἑβηοϑτ  
 ΧΕ τῆναμενριτκ πῶς ΤΑΧΟΜ ΝΑΝΕ C ἵτεντ ἢ  
 ΟΥΚΟΥΧΙ ΕΞΟΤΕ ἵτενωτεμ τ ρλι ἐ πτηρϑ ἄλλα  
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 ΜΟΥ ΔΥΚΗΝ ἵσεπι ΝΑΝ τῆναβι ἢ παρβωC ἢ  
 115. Β. ωορπ ἵταωορϑ | ἢ σοϑο ἐ πσοβτ ἢ πιδωρον  
 ΚΑΛΟΥ ἵτερρωϑι ἢ πιδωρον ΕΘΒΕ ΠΙΛΑΟC ΕΘΒΕ  
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 ρω ἵταρωλ ἵταωοπ ἢ ἑητηϑ ἢ οϑέCωοϑ ἢ  
 ΤΕΝωατηϑ ἐ πι ωαι ἢ ραστ ΧΕ ἵθooϑ πε πι-  
 νιωτ ἢ ωαι ἵτε ΠΑΡΧΗΛΑΓΓΕΛΟC ΕΘ ΟΥΑΒ  
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 115. Α. ΜΟΥ ΟΥΝ ΠῶC ΠΕ ΕΘ ΝΑωοπτεν | ἐροϑ ΧΕ ΟΥΕΙ  
 ἵπε ἵχωσι ἢ περδωρον. ΠΕΧΕ τσοφιαCτηC  
 ἢ ρριμι ΝΑϑ ὠ πα CΟΝ ΠΑ ρβωC ΝΕΜ ΦΩΚ  
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 ἢ πιαCῆ ΠΑΓΛΟC ΜΕΝΕΝCΑ ΦΑΙ Αϑβι ἢ περ-  
 115. Β. ρβωC φη ἐτερῶι | ἢ ΝΙΜΥCΤΗΡΙΟΝ ἢ ἑητηϑ  
 Αϑτηϑ ἑα πικοϑὸ οϑοC Αϑτ ἢ πικοϑὸ ἢ

ποικόνομος ἔ ἀρκότη ἔ περηνι ἕεν οὔραω  
 εἰσὼ ἵμιος σε ρηπε ἄ πῶς σοβῆτ̄ ναν ἵ πρῶ  
 ἵ πιδωρον Ἀσῶπι δε ἔτα ῶρηπ ῶπι ἵ σοῦ  
 ἱβ̄ ἵ λῶρη ασκῶτ̄ ἔροϋ ἵσε τεῦσεβης ἵ  
 ρζιμι οὔορ πεσαϋ ηαϋ σε ὠ πα συν τῶνκ<sup>5</sup>  
 βί ἵ πα ρβωσ ρινα ἵτεκναῦ μη κνασιμι ἵ  
 πιέσωϋ ρινα ἵτεσεβτ̄ ἔ πρῶβ ἵ νισηνοῦ  
 ἔθ ηνοῦ ραρον. Ἀροῦω δε ἔ ἔμι ἔ τεσπρο-  
 ν̄ζ̄. α. ρερεσιε πεσαϋ | νας σε ὠ ταςῶνι διῶανβί  
 ἵ πε ρβωσ οὔορ ἵτε ερ οὔωω ἔ βί σμοῦ οὔ<sup>10</sup>  
 πε ἔτ ἔρε διϋ ἕεν παι ηιῶτ̄ ἵ ῶαι ἵ φοοῦ  
 Σε οὔει δε ἄνοκ οὔρῶοῦτ̄ διῶανρῶλ ἔ μα  
 νιβεν ειοι ἵ παι ρηῆτ̄ ἵμιον ῶπι ρισῶι τε-  
 ριμι δε ἵθῶσ ἵμιον ῶσῶνι εῶρεσεβῶω ἵ πε-  
 σωμα μαλιετα ἕεν τεκκλησιὰ. Ἐτασσωτεμ<sup>15</sup>  
 δε ἔ ναι σασι ἵσε τεῦσεβης ἵ ρζιμι  
 ασριμι ἕεν οὔἵῶωπι οὔορ πεσας σε οὔοι  
 ηηι ὠ παμερητ̄ ἵ συν οὔ πε φαι ἔτ εκῶ  
 ν̄ζ̄. β. ἵμιοϋ ηηι ἵ φοοῦ μη ανῶρη | ἵ φοοῦ  
 οὔορ αν ερ β̄ μη ἄνοκ ηεμακ οὔσωμα ἵ<sup>20</sup>  
 οὔωτ̄ αν μη ἵμιον τοι ἵτηνι ηεμακ ἕεν τεπρ-  
 οσφορα μη κβί ἵ τοτ ρῶ αν ἵ παι ηερος  
 ἕεν πῶαι ἵ παρηναγγελος ηηχανλ ἵμιον  
 ὠ πασον ἵπ ερ ηεῖ ἵ παι ρηῆτ̄ ἕεν πεκρητ̄  
 σε ειεῶωπι ειβηῶ ἀλλα ηη ἔτ ραβηοῦτ̄ ἕεν<sup>25</sup>  
 τεκκλησιὰ ἵμιον ρῶοῦτ̄ οὔδε ρζιμι ἕεν π̄χ̄  
 ἀλλα ραναγγελος ρι αρχηαγγελος ρι χεροῦ-  
 βιμ ηεμ σεραφιμ ἔρε πσωτηρ ἕεν τοῦμητ̄.

- ΠΠ. Α. Ασχω ἢ ναι εσριμι βεν ογῆσασι ἐταρναγ  
 ἐ προγὸ ἢ πρωκζ ἢ πεс πηλ αρωθορτερ  
 εσβητε ογορ αρωσι ἐ πτασρο ἢ πεснаρζ†.  
 Πεχαρ νας σε τωογνι ριρωογω ἐ †προσφορα  
 nem πιηεζ ἴτεν ογορπογ ἐ †εκκλησιὰ ογορ 5  
 ἴτεν χω ἢ †τραπηζα nem νικογσι ἢ ογῶικ  
 ογορ ριρωογω ἢ ογκογσι ἢ βο† ζινα ἴτασε  
 νηι ἐρε φ† θεω ογῆσσογ ἐρον ἴτενсов† ἢ  
 τῆρε ἢ νисηноγ βεν παι νιω† ἢ ωαι ἢ φοογ
- ΠΠ. Β. саτοτq δε αρωωνq βεν ογνιω† ἢ спογдн | 10  
 nem ογсγннδесic ἐ нанес ἐ βογн ἐ φ† nem  
 περархнаргелос ἐθ ογдв мнханл Αρωβι ἢ  
 πζβωс нαρμωи δε ερ†го ἐ φ† ἢ мнханл  
 ζινα ἴτερσογτων περμωит ογορ βεν πσινθ-  
 реρсннωογ αqι ζιxen ογ ма ἢ ἐсσογ πεχαρ 15  
 наq σε τζιρннн ἢ πименрит Πεχε πιμα ἢ  
 ἐсσογ наq σε ἐсωк ρωк πεχε πегсевнс ἢ  
 ρωми ἢ πιμα ἢ ἐсσογ σε μη †наξιηи ἢ ογῆ-  
 сσογ βα тотк ἢ φοογ εσβε ογνιω† ἢ ρωми
- ΠΠ. Γ. αqι ἐсωн πεχε πιμα ἢ ἐсσογ | наq σε ογнр 20  
 τε τερ†μη Πεχαρ δε наq σε ρρωи βλ ογ-  
 терннс се πιμα ἢ ἐсσογ се μοи νηи ἴτερ-  
 †μη ζινα ἴтаτннq нак πιδгаθос δε ἢ ρωми  
 αρωογтен наq ἢ πζβωс ἢ †сгнн ερσω  
 ἢмос се бн ἢθαι βλ тотк ωд р ἢ ἐгоογ 25  
 αωтерннн нак ἢ ογтерннс ωли ἢ πζβωс  
 κοи ἢ репзе ἢмос Αq ер ογῶ ἴσε πιμα ἢ  
 ἐсσογ πεχαρ се ογ пе ἐ †наδнq ἢ παι ρвωс

- ἰΜΜΟΝ ΖΛΙ ΗΕΝ ΠΑ ΗΙ ΕΡΤ ἢ ΖΛΙ ΖΙΩΤΩ ΕΒΗΛ  
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 ΠΕΧΕ ΠΙCΤΡΑΤΥΛΑΤΗC ΝΑΩ ΟΥ ΧΕ ΠΕ ΦΑΙ ÈΤΕ



ἢ τοτκ Πεξε δωροθεος ηαη εηωπι σε πζωω  
 ηα τα εζιμι πεξε παρχων δε ηαη σε κηα  
 ερ ου ηας Πεξε δωροθεος ηαη σε ουηηφ  
 ἢ ρωηι αηι ωα ροι ἢ φοογ ἢπι ζιμι ηαη ἢ  
 πλ. α. φη ἐτ τοι | ἢ ἐ περςμοτ ουδε ἢμον ηογβ 5  
 τοι ἐ ηενζιχ εθε παι σηογ ἐτανφοζ ἐροη  
 Λιβιτε εθριηις βα ογέσωγ ἢπε ρβιτε ἢξε  
 πιμα ἢ ἐσωγ ογοζ φἔμι αη σε ου πε ἐ  
 φηαλιη ἢε ου πε ἐ φηαηαη βα τοτη ἢ παρ-  
 χων Πεξε παρχων ηαη ετε ἢθοη πε μηαηη 10  
 σε ἐωωπ ἄηοκ αηωηωωρι ἢμοκ ἢταβι ηακ  
 ἢ πιέσωγ χηαωοπτ ἐροκ ἢ φοογ ηεμ ηη  
 ἐθ ηεμηι Αη ερ ουὼ ἢξε δωροθεος πεαη  
 σε ἄρα ὠ πα βς αριτ ἢπεἢπωα εθρεκωωπι  
 βα τκεκεπη(sic) ἢτε πηι ἢ πετεμβωκ Πεξε 15  
 παρχων φη ἢθοη πε μηαηη ἢ ογαι ἢ ηιαρ-  
 γελοσ ἐτογες ηεμαη βεν πςμοτ ἢ ογματοι  
 σε μοωι ηεμ παρωθεος ωα πιμα ἢ ἐσωγ  
 ἄχοσ ηαη σε πεξε παρχων ηαη φη ἐταηςιη  
 ζιζωκ φηογ ουωρη ηηι ἢ ογέσωγ ἐρε τεη- 20  
 φηη οη ἢ ουτερμης ογοζ ἄηοκ εθηαωωρι  
 ἢτεηφηη ωα τφαωι ἢπιέζοογ ἢ φοογ ἢτα-  
 ογορηη ηακ Αηωε δε ηαη ἢξε δωροθεος ηεμ  
 πβ. α. παργελοσ ἐτ οη ἢ πςμοτ ἢ πιματοι | ωα  
 πιμα ἢ ἐσωγ ἐχεν φραη ἢ παρχηαργελοσ 25  
 ογοζ αηβι ἢ πιέσωγ Πιαρχων δε φη ἢθοη  
 πε μηαηη αηςομη εδωροθεος πεαη ηαη  
 ζηπηη ις πιέσωγ αηςοβφ εθε πζωβ ἢ πι-

- νιω† ἢ ρωμι ἐτακωοπη ἐροκ ἕεν πεκχιθαλ-  
 μεφ ἢ φοογ Αναγ μη χηαξιμι ἢ οὔτεβτ νηι  
 ἐ τα χριὰ ἀνοκ ζω σε οὔει †οὔεμ ἐςωογ  
 λιη πεξε δωροθεος ἢ παρχων ἕεν οὔραωι  
 πβ. β. σε ερε φ† σεβτωτς ἢταωοπς Πεξε παρ-  
 5 χων σε χηαωοπς ἕεν οὔπεσαφ ηαφ σε †ηαχω  
 ἢ ται ζωος ἐςωος ωατ λοὔωρη ηαφ ἢ †τιμη  
 Πεξε παρχων σε ἰςξε ἢ παρη† πε χω ἢ  
 πιζωος ηακ οὔοζ †ηαοὔωρη ἕεν παρη ἢταβι  
 ἢ πιτεβτ ωατενοὔωρη ηαφ ἢ †τιμη Αρμοὔ† 10  
 ἢξε παρχων ἐ οὔαι ἢ νιματοὶ ἐθ νημαφ  
 οὔοζ πεσαφ σε μαωε ηακ ἐ πα ἕαιορ οὔοζ  
 λςος ἢ ηιρεφταζε τεβτ σε πεξε παρχων  
 πγ. α. ηωτεν φη ἐταφσιμη ζιςωτεν | σε οὔωρη νηι  
 ἢ οὔτεβτ εφτενηνοὔτ ερε τεφ τιμη ἰρι ἢ 15  
 οὔτερμης οὔοζ ἀνοκ ἐθ ηαοὔωρη ωαρωτεν  
 ἢτεφτιμη νημ δωροθεος ἕεν τφαωι ἢ πιε-  
 ζοογ ἢ φοογ. Αρωε δε ἢξε παργελος ἐτ  
 οι ἢ πςμοτ ἢ πιματοὶ ἕεν φραν ἢ παρχων  
 ωα ηιρεφταζε τεβτ αφβι ἢ τοτοὔ ἢ πιτεβτ 20  
 αφενφ ζα παρχων. Πεξε παρχων δε ἢ δω-  
 ροθεος σε οὔ πε ἐτ εκηλαἰφ ἢ πεκζωβ  
 κηη ἢ χωκ πεξε δωροθεος ηαφ σε ἢζα ω πα  
 πδ. β. βς | ἢ ζωβ νιβεν κηη ἢ χωκ ἐβολ Πεξε παρ-  
 25 χων ηαφ σε χαν ἐβολ αφφαι ἢ ζωβ νιβεν  
 ἐτε πιεςωογ πε νημ πιτεβτ οὔοζ αφωε νωογ  
 ηαρε δωροθεος δε μοωι εφμεγἰ ἕεν πεφζητ  
 σε λιηαξεμ τ†μη ἢ παι ἐςωογ ἕων νημ

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πδ. α. ΩΑ Φ† ΝΕΜ | ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ 5  
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αφογωμ ἢ προ ἢ πλᾶρο ἔαρχεμεν εἴμερ ἢ  
 ηρπ ψα ππο αφερ ροτ δε ἴχε δωροθεο σαφ-  
 κοτq ἔ τεφςζιμι αφωενq ἄ ογαι ἴνι ἢ ογηρπ  
 ἢ παι μα ἴχεν ἔταιρωλ ἔβολ Πεσαc ναq  
 χε φωνῃ ἴχε πδc χε ἴχεν πιναγ ἔταιῖνι ἢ 5  
 πικογχι ἢ ηρπ ἔβολ ἢ τπροσφορα ἢ φοογ ἢ πε  
 πζ. α. ζλι cωxπ ἔεν πι | ἄρο ἔβηλ εἴκελλα ἢ ογωτ σα  
 ἔογν ἢ μοq. Πεσαq ναc ογν ἴχε ὄογ ἢ  
 ρητ ψα τενναγ ἔ πχωκ ἢ πρωβ αγρι τοτογ  
 δε ε πxin ἴνι ἔβολ ἢ πικογχι ἢ μερ ἔθεβε 10  
 πιταπανη νεμ ταποκριcic ἢ νικηνογ ἔταγωε  
 δε ἔ ἔογν ἔ φμα ἢ πινερ αγχιμι ἢ ζ ἢ  
 βιηc εἴμερ ἢ μερ ἢ μνι ψα σα πωωι ἢ μωογ  
 νεμ ρανμεαριηc εἴμερ ἔβολῃεν ρωβ νιβεν  
 ἔ ναρε πνι ψατ ἢ μωογ τηρογ ραναταρικι 15  
 πζ. β. νεμ ἄλωμ | νεμ ἔβιῶ νεμ ρεμx νεμ πcωxπ  
 ἢ μερρωβ νιβεν ἢ πνι ἢ ἔωογ δε αγροτ ἰ  
 ἔρπνι ἔ xωογ μενενα φαι δε αγρωλ ἔ ἔογν  
 ἔ πογκοιτων αγχιμι ἢ νογκαπci εἴμερ ἔβολ  
 ἔεν cμοτ νιβεν ἢ τε νιρεβcω ἔτ ταινογτ 20  
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 νεμ ἢ ογαρχεοc ἢ εροογ μενενα ναι δε  
 αγρωλ ἔ φμα ἢ cοβτ ἢ πωῖκ αγχεμεν ἢ νωικ  
 ἔτ cωτq εφcωτπ ἔεν τoγνογ δε αγἔμι ἔ  
 πη. α. πρμοτ ἔταqι νωογ αγτ ὄογ δε ἢ φτ | ἢ 25  
 παρχηαγγελοc μνηχανλ. Ογορ πεξε δωροθεοc  
 ἢ θεδπicθε τεφςζιμι χε ἄ φτ κην ἢ cοβτ ἢ  
 ρωβ νιβεν ἀμωῖνι ἢ τενφωρω ἢ παρχων χε

- ογει ἀ πινὰγ ψωπι εθρεπραβὰὼ ἐ τὰναφορα  
 ἐθ ογὰβ Ε ἀγσεβτε ρωβ ηιβεν ογορ ἀγφωρω  
 ἢ ογνοχ ἢ φρηω εφοι ἢ νιωτ̄ κατα πταιδ̄  
 ἢ παρχων ογορ ἀγσεμνε ραντραπεζα ἢ  
 νισχογ κατα τογςυνηθιὰ ογορ ἀγτ̄ ριωτογ 5  
 ἢ ρανστολη εγσωπ̄ ἐ ἀγρωλ̄ ἐ πιωενωι ἐθ  
 π̄θ. β. ογὰβ | βεν τεκκλησιὰ ἢ παρχηαγγελος ἐθ  
 ογὰβ μηχανη εγχη βεν ογνιωτ̄ ἢ ραωι ἐμα-  
 ωω ἔταγι δε ἐρογν̄ ἐ τεκκλησιὰ ἀγογωωτ̄  
 ἢ π̄β ἢπεμθο ἢ περαδριον ογορ ἀγτωβρ̄ ἢ 10  
 φτ̄ βεν ογνιωτ̄ ἢ ωεπρμοτ̄ εγςμογ ἢπεμθο  
 ἢ τρικων ἢ παρχηαγγελος ἐθ ογὰβ μηχανη  
 εγσω ἢμοσ ρε τενωεπρμοτ̄ ἢ τοτκ πεν ὄσ  
 ἰη̄σ̄ π̄χ̄ε̄ nem πεκιωτ̄ ἢ ἀραθος nem πιπ̄β̄ᾱ  
 ἐθ ογὰβ ωα ἐνερ̄ ἀμην Ογορ τενςμογ ἐ 15  
 πεκ αρχηαγγελος ἐθ ογὰβ μηχανη ρε ἢπε  
 π̄θ. α. κρωπ | ἢ πεκναι ἐβολρaron ογδε ἢπεκ ερ  
 πωωω ἢ πενωωρον ἀλλα ἀκογωρπε ωaron  
 ἢνεκμετωαναρθον ἢ χωλεμ Μενενσα ναι  
 ἀγβι ἐβολβεν νιμγςτηριον ογορ ἀγβι νωογ 20  
 ἢ τριρηνη ἐ ἀγχωλεμ ἀγι ἐβολ ἢπεμθο ἢ  
 νισηνογ ογορ ναγρμεσι εγςομς ἐβολ βασωγ  
 ἢ παρχων βεν ογνιωτ̄ ἢ σπογαν Ογορ ἀγ-  
 θωογτ̄ ἢ νιρωογτ̄ nem νιριομ̄ ωατε πιμα μορ  
 ἢρωογτ̄ nem ριδ̄μι ογορ η δωροθεος nem θεδ̄- 25  
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 ἢμωογ βεν ρωβ ηιβεν ἐτογωατ̄ ἢμογ εγ ερ  
 διλκωνιν ἢμωογ βεν πιηρπ̄ ἢ σαιε nem ραν

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- ωπι ωοπ ñ ñη òτεζθνογ χη òροκ Πεχε πι-  
 ζβ. β. αρχων ñ δωροθεος ñεμ θεòπισθε τερςζιμι |  
 λμωιμι ετ ζη ζαροι ò ñαμενρατ ñ σηνογ  
 ζινα ñτασαχι ñεμωτεν σε ογει ñθωτεν ζαν-  
 ρεμραγω ñ ρωμι Ογος εθε ογωεπθιςι ñεν 5  
 ογμετζογò εθβητ ñ φοογ ñεν παξιñ ωα-  
 ρωτεν ζηππε ις φτ ατ ñωτεν ñ παι ñογβ  
 φαι ñεν ται σφραγισ θαι σε ογει θαι τε  
 τηβς ñ παδς πογρο ñεμ πετεντατ τνογ δε  
 ñ τωεβιò ñ τετενλγαπη ñεμ πετενθιςι ñεμ 10  
 πρενος ñ ηιρωμι ετ αρετεναιτογ ñεμηι ñεμ  
 ζγ. α. ñαι ρωμι ñ φοογ | λ φτ ερ ζμοτ ñωτεν ñ  
 φοογ ñ παι τ ñ λογκοσι ñεμ παι π ñ θριτον  
 βιτογ μωι ñ ογαι ñ πιμα ñ εςωογ κε ογαι  
 δε ñ πιςα ñ τεβτ ñ τωεβιò ñ πιτεβτ ογος 15  
 βι ñ παι κετ τηιγ ñ τωεβιò ñ πιςογο φη  
 ετ αρετεντηιγ ñ πιζως ñαβω εςωγ ñ σαγ  
 ογος λρετεν τηιγ ñ πιδωρον Αγζιτογ δε  
 επεσχητ αγσωβςογ ñ πεμθο ñ πιαρχων ειςω  
 ε δωροθεος ñεμ θεòπισθε ογος πεςωογ σε 20  
 ογ πε φαι ετ εκςω ñμογ ñαν ò πεν βς κυρι  
 ζδ. β. πιαρχων μη | ακι ωαρον λνον βα ñεκεβιαικ  
 ζινα ñτενβι ζλι ñ τοτκ μη στομι αν ε ρωμι  
 ñιβεν εθρογ ερ διακωνιñ ñ ñενματοι ñ πογρο  
 Μη ñθοοκ αν ετθηω εςεν ñενσωμα ζινα εθρεκ- 25  
 ιρι ñ ηητεν ñ φη ετεζ ñακ ογος εβηλ ε φαι  
 μη κβι ζλι αν εβολ ñεν πζμοτ ñ φτ ñεμ  
 τερζαρελ κςωογñ ò πεν βς ñ αρχων σε αω

- ἢ ἔξουοῦ πε φοοῦ οὔοῦ παι κοῦσι ἢ ωῖκ ἔτ  
 νεκαοῦομῖ nem nen cυγγενῆς ἢ φων ἀν πε  
 ἀλλὰ φα φ† πε nem πεαρχηαγγελος ἔθ  
 ̅̅̅δ. α. οὔαβ | μηχανῆ φαι ἔτ εν ερ ωαι ναῖ ἢ φοοῦ  
 Ἀλλὰ ἰσχε ἢθοκ φαῖ πε πεκοῦωω πεν ὅς 5  
 παρχων ἀνον δε τενναβῖ ἢ νιτερμης ζολωσ  
 ἢ τωεβιῶ ἢ πιέσωοῦ nem πιτεβτ οὔοῦ ἢτενβῖ  
 ἢ πι κε οὔαι ἢτενβωλ ἢ πιζβωσ ἔβολ κατα  
 πεκοῦαζσαζνι Πεχε παρχων φη ἢθοῦ πε  
 μιχανῆ νωοῦ σε τα φμηι ωε πῶνῆ ἢ παῶς 10  
 ποῦρο ἀναγκη ἢτετενβῖτοῦ τηροῦ οὔοῦ ἢ  
 τετενσεσπ ζλι ἢ ἢητοῦ ἰσχε τετεν ερ βο†  
 ̅̅̅δ. β. ἡα τζη ἢ πα ὅς ποῦρο σε | μηποτε ἢτεῖ-  
 σωτεν ἢτεῖσωντ ἀνοκ †νασεν λωῖσι ἔ σω-  
 τεν ἡα τοτῖ ἢ πα ὅς ποῦρο οὔοῦ †ναθῆτ 15  
 πεῖρητ εῖρεῖρημοτ νωτεν ἢ ζαν τ κε ταιο  
 εὔοι ἢ νιω† ἔ ναι. ἰσχε τετεν οὔωω ἔ ἐμι  
 ἔ †μεθμηι σε ἢμον ναι ἢμαγατοῦ ἢθωοῦ  
 πε ἔτεντωτεν ζισωι εῖρεῖρητιῖ νωτεν οὔοῦ  
 ἀνοκ λιψαντασῶοι ἔ ταβακι †να† νωτεν ἢ 20  
 ταφε ἢ πετεν χρῆμα nem ζαν κε μηω ἢ  
 ταιὸ εὔοι ἢ νιω† ἔμαωω Ἀλλὰ ὅι ἢ ναι  
 ̅̅̅ε. α. νωτεν σε ἢθωοῦ πε πιχφο | ἀῖ ερ ωφῆρι δε  
 ἢσε δωροθεος nem θεὸπιςθε τεῖρζιμι ἢεν  
 πσινῆροῦσωτεν ἔ ναι οὔοῦ πεχωοῦ ναῖ σε 25  
 τεν† ζὸ ἔροκ ὦ πεν ὅς ἢπ ερ σωβι ἢμον  
 ἀνον ἡα νεκῆβιαῖκ οὔδε ἢπ ερ σω ἢ ζαν-  
 σασι ναν εὔσα πῶωι ἢτενψγσις ἢ ἠναῦ ἀῖ

ωαρων ἴξε πεν  $\overline{\text{bc}}$  ογορ αντ ἢ ογνογβ ωατ  
 ενβι ἢ πιχφο ἢ τοτq Ταφμηι δε σε ἢπ ενναγ  
 ἐροκ ἐνεζ ὦ πεν  $\overline{\text{bc}}$  ογορ ακι ἐ βογν ἐ  
 πενηι ιε ἐτανναγ ἐ πεκζο ἢ θναγ ἐβηλ ἐ  
 φοογ πως κσω ἢμοσ σε ακβι ζλι ἢ τωτεν 5

ἔε. β. | Αq ep ογῶ ἴξε παρχων πεσαq σωτεμ ἐροι  
 ταταμωτεν σε θναγ πε ἐτ αυ ἐ βογν ἐ  
 πετενηι ἢ φηλαγ ἐταγμογ ἴξε νετεν ιο†  
 ογορ ατετενερ κληρονομιη ἢ νογχρημα νεμ  
 ἢογζομ† ἴσχεν τογνογ ἐτεμμαγ ωα ἐβογν 10  
 ἐ φοογ τηνογ ἐ βογν ἐ πετενηι ἢ ογσοπ  
 κατα λβοτ ογορ μεμενσα θρι ωε νηι τετεν-  
 ογωρπ νηι ἢ ζαν κε ταιὸ ἐ τα βακι εγοι ἢ  
 νιω† ωα πα  $\overline{\text{bc}}$  πογρο Ογορ αγκηη ἢ cbe  
 πετενραν ζιχωγ τηρογ ωα τετενραβω 15

ἔε. α. β. α. | πα  $\overline{\text{bc}}$  πογρο ζινα ἢτεqτηιτογ νωτεν  
 εγκην. Αq ep ογῶ ἴξε δωροθεοσ νεμ θεὸ-  
 πιθε σε τεη†ζο ἐροκ ὦ πεν $\overline{\text{bc}}$  ἢ αρχων  
 Αριογι ἢ παι ἀγαθον νεμαν εθρε κταμον  
 ἐ πεκραν ζολωσ σε ανκηη ἢ χα τοτεν ἐβολ 20  
 ἐθεβη ναι σασι ἐτεκσω ἢμωογ ναν αq ep ογῶ  
 ἴξε παρχων φη ἢθοq πε μιχανη ογορ πε-  
 σαq νωογ σε ἀνοκ τηναταμωτεν ἐ παραν  
 νεμ φραν ἢ τα βακι ἴσχε τετενογωω ἐ σω-

ἔε. β. | τεμ ἀνοκ πε μιχανη παρχων | ἢ να νιφνογι 25  
 νεμ να πκαζι ἀνοκ πε μιχανη παρχηστρα-  
 ττρογс ἢ τχομ ἢ νιφνογι ἀνοκ πε μιχανη  
 παρχων ἢ νιέων ἢ ογωινη ἀνοκ πε μιχανη

- πιχωρι ειφωρx ñ ñιπολεμος τηρογ ñιπεμθο  
 ñι πογρο ñνοκ πε μιχαηλ πωογωογ ñι να-  
 νιφνογι ñεμ να πκαρι ñνοκ πε μιχαηλ πι-  
 νιω† φη ετε θ μετωαναρθηq τηρc ñι φ†  
 ωοπ ñι ðηηq ñνοκ πε μιχαηλ πεπιθοροποc 5  
 ñι θμετογρο ñι νιφνογι ñνοκ πε μιχαηλ πι-  
 33. a. αρχηαγγελοc | φη ετ ογι ε ρατ q ñι πεμθο ñι  
 νενcιx ñι φ† ñνοκ πε μιχαηλ φη ετ ñι ñι  
 νενδωρον ñι νιρωμι ñεμ ñι ογταιο ε ðογν  
 ωα φ† πα ογρο ñνοκ πε μιχαηλ φη ετ μοωι 10  
 ñεμ νιρωμι ñη ετε τουρζελπιc ðεν π̄c ñνοκ  
 πε μιχαηλ πιαρχηαγγελοc φη ετ ερ διακωνιη  
 ñι †μετρωμι τηρc ðεν ογcωογτεν ογοz ñι-  
 θωτεν ρωτεν διωεμωε θηνογ ñcχεν τεη-  
 μετκογcι ωα †ναγ Ογοz †χω ñι τοτ εβολ 15  
 33. b. αν ει ερ διακωνιη | ñιμωτεν ωα ταφεz θηνογ  
 ε π̄c πα ογρο φη ετοι ñι ατ κηη ñι φρη†  
 ετ αρετενωεμωι† ñνοκ ρω ñεμ πα β̄c ðεν  
 ογμεθ̄νιω† ñι xom ñη †να ερ πωω ñι νετεν-  
 δωρον ογοz †ναχω ñcωι ñι νετεν ταιο αν 20  
 ñεμ νετεν μετναη† ñη εη αρετενθητογ ñι  
 φ† εχεν πα ραν Μη ναιοzι ε ρατ ñcαq αν  
 ðεν τετενμη† ειcωτεμ ε φη ε τετενxω  
 ñιμοc ñι νετεν ερνογ εθβε τετεν cυμηθ̄ια  
 34. a. ðεν πιδωρον ñεμ πιωαι ñη ναι ογνογ | ñιμω- 25  
 τεν ðεν πιναγ ετ αρετενριμ̄ι ερετεν †ρo  
 εροι ερετεν xω ñιμοc xε τωβz ñι φ† εθρε  
 qογοθβεν εβολðεν παι κοcμοc ñιπατε τζελ-

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 ΝΕΤΕΝΖΒΩΣ ΕΒΟΛ ΕΡΕΤΕΝ ΒΙ ΣΜΟΥ ΝΙ ΒΗΤΟΥ  
 Α ΤΕΤΕΝΤΗΤΟΥ ΕΒΟΛ ΕΧΕΝ ΤΑΘΥΣΙΑ ΤΧΩΜΙΜΟΣ  
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 Ν ΤΙΡΙ ΝΙ ΠΩΒΩ ΑΝ Ν ΖΛΙ ΒΕΝ ΝΗ ΕΝΑΡΕΤΕΝ  
 ΤΗΤΟΥ ΙΣΧΕΝ ΤΕΤΕΝ ΜΕΤΚΟΥΣΙ ΨΑ ΤΗΟΥ

ΞΗ. Β. | Αλλα τογωνη νιμωου τηρου ε χωτεν βατεν  
 φτ φη ηθοο πε πα ογρο τα φμηι δγκην ε  
 βι η νετεν ταιο η φρητ η αβελ νεμ νωε 10  
 ΝΕΜ ΑΒΡΑΑΜ ΧΕ Α ΤΕΤΕΝ ΤΗΤΟΥ ΒΕΝ ΟΥΣΩΟΥ-  
 ΤΕΝ ΩΟΥΝΙΑΤΕΝΘΗΝΟΥ ΟΥΟΖ ΠΑΓΡΑΘΟΝ ΝΑΨΩ-  
 ΠΙ ΝΩΤΕΝ ΝΙ ΦΡΗΤ ΝΙ ΠΕΤΕΝ ΡΑΝ ΠΑΙ ΡΗΤ ΟΙ  
 ΠΕ ΠΕΤΕΝ ΚΕ ΣΜΟΥ ΧΕ ΤΕΡΜΕΝΙΑ Ν ΔΩΡΟΘΕΟΣ  
 ΠΕ ΤΟΥΣΙΑ ΝΙ ΦΤ ΟΥΟΖ ΤΕΡΜΕΝΙΑ Ν ΘΕΔΠΙΣΘΕ ΧΕ 15  
 ΘΜΕΤΝΑΖΤ Ε ΦΤ Α ΝΟΚ ΠΕ ΠΑΡΧΗΑΡΓΓΕΛΟΣ ΜΗ-

ΞΘ. Α. ΧΑΗΛ ΦΗ ΕΤ ΧΗ | ΒΑΤΕΝ ΝΕΝΣΙΧ ΝΙ ΦΤ Α ΤΕΤΕΝ  
 ΧΑΤ ΝΩΤΕΝ Ν ΡΕΓ ΤΩΒΖ ΒΑΤΕΝ ΦΤ Ε ΧΩΤΕΝ  
 ΑΝΟΚ ΠΕ ΜΙΧΑΗΛ ΦΗ ΕΤ ΒΙ Ν ΝΕΤΕΝ ΤΖΟ ΝΕΜ  
 ΝΕΤΕΝ ΠΡΟΣΕΥΧΗ ΝΕΜ ΝΕΤΕΝ ΘΥΣΙΑ ΝΕΜ ΝΕΤΕΝ 20  
 ΜΕΤΝΑΗΤ ΕΙΩΛΙ ΝΙΜΩΟΥ Ε ΠΩΟΙ ΝΙ ΦΤ ΠΑΙ  
 ΡΗΤ ΖΩΓ ΚΟΡΗΗΛΙΟΣ ΑΝΟΚ ΠΕ ΕΤ ΑΙΖΩΛ ΨΑ  
 ΡΟΓ ΑΙΤΑΜΟΓ Ε ΦΜΩΙΤ ΝΤΕ ΠΩΗΖ ΖΙΤΕΝ ΠΙΩΜΙ  
 ΕΤΑΓΒΙΤΓ ΝΙ ΤΟΤΓ ΝΙ ΠΕΤΡΟΣ ΠΙΝΙΨΤ Ν ΑΠΟΣΤΟΛΟΣ  
 ΜΠ ΕΡ ΕΡΖΟΤ ΧΕ ΤΟΥΗΟΥ ΣΑΒΟΛ ΝΙΜΩΤΕΝ ΑΝ 25

ΞΘ. Β. ΔΙΚΗΗ Ν ΒΩΗΤ ΝΙΜΩΤΕΝ | Ε ΠΑ ΟΣ ΒΕΝ ΠΑΧΙΝ-  
 ΒΩΗΤ ΕΡΩΤΕΝ ΕΘΒΕ ΤΕΤΕΝ ΑΓΡΑΠΗ ΕΤ ΟΙ Ν  
 ΝΙΨΤ Ε ΒΟΥΝ ΕΡΟΙ ΧΕ ΟΥΕΙ ΣΣΒΗΟΥΤ ΧΕ ΒΩΗΤ

È φ† ογορ ερεβωντ ἐρωτεν †νογ δε ω̄ δω-  
 ροθεος νεμ θεο̄πισθε̄ δῑ νωτεν̄ ñ ογχομ ογορ  
 δῑ ναῑ νωτεν̄ ἐβολθεν̄ νᾱ χις̄ σε̄ λικην̄ ñ  
 χορ̄ νωτεν̄ σε̄ φαῑ πε̄ πιςφο̄ ογορ̄ πιαλλοθ-  
 ριογν̄<sup>1</sup> βεν̄ ἰλημ̄ ñτε̄ τφε̄ τβακῑ ñῑ πογρο̄ 5  
 ñ̄ νᾱ νιφνογῑ νεμ̄ νᾱ πκαρῑ Λικην̄ ñ̄ ωπε  
 ὁ. α. ὀηνογ̄ ñ̄ ωᾱ πζμοτ̄ ñ̄ τοτq̄ ñ̄ φ† ñ̄ τωεβιὼ |  
 ñ̄ νετεν̄ δωρον̄ νεμ̄ νετεν̄ μετνηαντ̄ Μαῑ δε̄  
 ἐταρσοτογ̄ νωογ̄ αφ† νωογ̄ ñ̄ πινογβ̄ νεμ̄  
 †ζιρηνη̄ αφρωλ̄ ἐ̄ πωωῑ ἐ̄ τφε̄ νεμ̄ νιαγγελορ̄ 10  
 ἐρε̄ δωροθεος̄ νεμ̄ θεο̄πισθε̄ χογωτ̄ ἐροq̄ βεν̄  
 ογρο†̄ ωατ̄ ερρωλ̄ ἐ̄ πωωῑ ἐ̄ τφε̄ βεν̄ ογζι-  
 ρηνη̄ ñτε̄ φ† λμην̄. Δωροθεος̄ δε̄ νεμ̄ θεο̄-  
 πισθε̄ τερεζιμῑ αγ̄ιρῑ ñ̄ φρη†̄ ἐταρζονζεν̄  
 νωογ̄ ñ̄σε̄ πιαρχηαγγελορ̄ ἐθ̄ ογαν̄ μηχανλ̄ 15  
 ογορ̄ αγχωκ̄ ñ̄ πιωαῑ ἐβολθεν̄ ογραωῑ εγ-  
 ὁ. β. ογωμ̄ ογορ̄ εγ†̄ ωογ̄ ñ̄ φ† | ογορ̄ ñ̄π̄ ογω-  
 ναγ̄ βεν̄ πογρωβ̄ νεμ̄ νογμετνηαντ̄ ἐτογῑρῑ  
 ñ̄μωογ̄ βεν̄ φραν̄ ñ̄ φ† ñ̄ μηχανλ̄ ωατ̄  
 ογχωκ̄ ñ̄ πογβιορ̄ τηρq̄ ἐβολ̄ Μη̄ ω̄ ναμενρα†̄ 20  
 λ̄ τετεν̄ σεμζηνογ̄ ñ̄ ογκογχῑ βεν̄ ñ̄η̄ ἐτ̄ ἀρετεν-  
 σωτεν̄ ἐρωογ̄ †νογ̄ μη̄ αφρωτεν̄ ñ̄σε̄ παῑ  
 ωῑνῑ φαῑ ωατ̄ ερρωτ̄ ñ̄σε̄ πετεν̄ βη†̄ †νογ̄  
 δε̄ ñ̄π̄ ερ̄ β̄ναγζ̄ ñ̄μωτεν̄ αν̄ πε̄ βεν̄ πιςῑνῑνῑ  
 ἐ̄ βογ̄η̄ ñ̄ φ†̄ ἐ̄χεν̄ φραν̄ ñ̄ μηχανλ̄ μη̄ ñ̄ 25  
 πετεν̄ τασρορ̄ σε̄ ñ̄η̄ ἐ̄ τετεν̄ †̄ ñ̄μωογ̄ ñ̄

<sup>1</sup> On the margin the variants ογορ̄ πιαλλοθριτορ̄  
 ογορ̄ πιαλλοθριτεν̄  
 are written.

- ̄α. α. φ† | ἡ παρχηαγγελος μηχανη ἡθορ ἐθ  
 ογωνε ἡμωογ ἐβολ ἡ φ† πογρο ἐσωτεν  
 ογορ ἡωτεν ζωτεν ηη ἐ τετεν ἡμωογ ἡ  
 φραν ἡ φ† ἡ μηχανη ἡθορ ἐθ να† ἡ περ-  
 σφο ἡωτεν ηημαρ ερκηβ ἡ φρη† ἡ ηαι ρωμ<sub>5</sub>  
 ἐθ ογав Ὡ να μεηρα† λ τετεν σωτεν ἐ  
 ἡμεθιω† ἡ δωρελ ἡτε φ† ἐτασταζε ηαι  
 ρωμ<sub>1</sub> ἐθ ογав δωροθεος ηημ θεδπιοθε τερ-  
 ρημ<sub>1</sub> σε ἐταγσογτων πογωω ηημ φ† λ φ†  
 σογτων τεραγαρη ἐ βογν ἐρωογ Ογορ αq-<sub>10</sub>
- ̄α. β. ογωρπ ηωογ | ἡ παρχηαγγελος μηχανη  
 αραμιο ηωογ ἡ ογνηω† ἡ μετραμαδ ἡμιοη-  
 ες αγρησε ηημ πτωτερ ἡ ομετογρο ἡ ηιφηογ<sub>1</sub>  
 Αηον δε ζωη ὦ ηηημεηρα† ἡ σηηογ ρηηπε  
 αηκηη ἡ ἐμ<sub>1</sub> ταφμη<sub>1</sub> σε ζωβ ηιβεν ἐ τετεν-<sub>15</sub>  
 ηαηητογ βεν φραν ἡ παρχηαγγελος μη-  
 χανη τετεν ηαβιτq ερκηβ βεν ηικοςμοσ  
 ἡπαν τετεν φορ ἐ ηιφηογ<sub>1</sub> ἡηογ δε ὦ ηη ἐθ  
 μερ ἡ ἀρετη ἡη επ θηαγρ ἡμωτεν ἐρετεν  
 † ἡ πω<sub>1</sub> ἡ τετεν σομ ἐρετενσωογ<sub>1</sub> σε ηη<sub>20</sub>
- ̄β. α. ἐ τετεν ἡμωογ | ἐρετεν † ἡ παρχηαγγε-  
 λος μηχανη ἡθορ ἐρεωμεωε θηηογ ἡ βηηογ  
 βεν ογραω<sub>1</sub> ἡτε κογχι ἡτε ογμηω ἡθορ ερε-  
 ωωπ ἐρογ ἡτωτεν ἡτετενπροζερεσις Σε  
 ογει φ† κω† ἡ τοτεν αν ἡ σα πωω<sub>1</sub> ἡ TEN-<sub>25</sub>  
 σομ πληη ογπροζερεσις ἐ ηανε σ ἐτ ερακω†  
 ἡσωσ ἡ τοτεν ιε σωτεμ ἀηοκ ἡηαηαμοκ  
 βεν ηιςηογ ἐ ηαρε πωωτηρ ηηηαν ριςεν

- ΠΚΑΖΙ Λ ΝΙΡΩΜΙ ΧΕΜΟΥ ΧΕ ΕΥΙΝΙ Ν ΝΟΥΧΡΗΜΑ  
 05. Β. ΕΥΖΙΟΥΓΙ ΝΙΜΩΟΥ È ΠΙΚΑΖΩΦΥΛΑΓΙΩΝ | ΟΥΟΣ  
 ΝΠΕ Φ† ΘΜΑΙΩΟΥ ÈΜΑΩΩ ΟΥΟΣ ÈΤΑΣΚΩ†  
 ΝΧΕ †ΧΗΡΑ Ν ΣΖΙΜΙ ΗΕΝ ΠΕΧΙ ΑΣΖΙΜΙ Ν  
 ΛΕΠΤΟΝ Β ΖΟΛΩΣ ΑΣΙΝΙ ΝΙΜΩΟΥ ΗΕΝ ΟΥΣΩΟΥ- 5  
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 ΑΣΤΗΙΦ ΠΕΣ ΩΝΗ ΤΗΡΦ ΝΘΟΚ ΖΩΚ Ω ΠΙΜΕΝΡΙΤ  
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 06. Α. ΦΝΑ† ΝΑΚ Ν ΖΑΝΜΗΩ Ν ΑΓΑΘΟΝ ΟΥΟΣ | ΦΝΑ  
 ΕΡ ΔΙΑΚΩΝΙΝ ΝΙΜΟΚ Ν ΗΗΤΟΥ ΟΥΟΣ ÈΩΩΠ  
 ΑΚΩΑΝ† Ν ΟΥΔΩΡΟΝ ΝΘΟΚ ÈΧΕΝ ΦΡΑΝ Ν ΠΑΡ-  
 ΧΗΑΓΓΕΛΟΣ ΜΗΧΑΗΛ Φ† ΔΕ ΕΦΕ† ΝΑΚ ÈΒΟΛΗΕΝ 15  
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 Φ† ΔΕ ΕΦΕ ΕΡ ΒΟΗΘΙΝ ÈΡΟΚ ΗΕΝ ΤΕΦΜΕΤΩΑΝΑ-  
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 07. Β. ÈΗΟΥΝ È ΝΕΝΑΥΛΗΟΥ Ν †ΖΙΡΗΗΗ | ΑΚΩΑΝΤΣΟ  
 Ν ΟΥΑΙ ΕΦΖΟΚΕΡ ÈΧΕΝ ΦΡΑΝ Ν Φ† Ν ΜΗΧΑΗΛ  
 Φ† ΝΑΤΣΟΚ ÈΒΟΛΗΕΝ ΝΕΝΑΓΑΘΟΝ Ν ΤΕΦΜΕΤΟΥ-  
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ἢ φτ ἢ ΜΗΧΑΗΛ φτ ΝΑ† ΝΑΚ ΕΒΟΛΒΕΝ ΠΗΡΠ  
 ἢ †βω ἢ ΑΛΟΛΙ ἢ ΜΗΙ ΕΤ ΚΕΝΗΟΥΤ Ἐωωπ  
 ἢ ΜΟΝΤΕΚ ΗΡΠ † ἢ ΟΥΛΑΦΟΤ ἢ ΜΩΥ ΖΩΣ  
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 ΝΑ ΠΧ̄C ἢ ΝΕ ΡΤΑΚὸ ἢ ΣΕ ΠΕΡΒΕΧΕ Φ† ΕΡΕΤCΟΚ  
 ΕΒΟΛΒΕΝ † ΜΟΥΜΙ ἢ ΜΩΟΥ ἢ ΤΕ ΠΩΗC ΦΗ ΕΘ  
 ΝΗΟΥ ΕΒΟΛΒΕΝ ΠΘΡΟΝΟC ΕΘ ΟΥΑΒ ΔΚΩΑΝΣΕΜ-  
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 ΠΕΚΝΙΩ† ἢ ΩΩΝΙ ΕΤΕ ΠΕΖΟΥΟΥ ἢ ΠΕΚΜΟΥ ΠΕ

ὠδ. β. ΔΚΩΑΝΖΩΛ ΩΑ ΝΗ ΕΤ ΧΗ ἢ ΒΕΝ ΠΩΤΕΚΟ |  
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 ΟΥΟZ ΕΡΕ Φ† ΝΑΧΟC ΝΑΚ ΣΕ ΑΝΟΚ ΛΙΧΕΜ†  
 ἢ ΒΕΝ ΠΩΤΕΚΟ ΟΥΟZ ΑΚΙ ΩΑΡΟΙ ΔΚΩΑΝΚΩΤ ἢ  
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 ΣΟΜ ΕΘΒΕ ΟΥΜΚΑZ ἢ CΩΜΑ ΟΥΟZ ἢ ΤΕΚ† ΜΑ†

ὠε. α. ἢ ΒΕΝ ΠΕΡΦΑΒΗΡΙ φτ ἢ ΜΗΧΑΗΛ | ΝΑ ΕΡ ΦΑΒΗΡΙ  
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- ÈΣΕΝ ΠΙΣΑΠ ΟΥΟΣ ΤΑΓΡΑΠΗ ΖΩΠΣ ÈΒΟΛ ÈΣΕΝ  
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 ΝΙΒΕΝ ΟΥΟΣ ρΤ Ì ΦΟΥΑΙ ΦΟΥΑΙ ΚΑΤΑ ΝΕϞΖ-  
 ΒΗΟΥÌ ΟΥΟΣ ÌΤΕΝΖΙΤΟΤΕΝ ΗΕΝ ΤΑΓΡΑΠΗ Ì ΣΗΟΥ  
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 Ì ΜΗΧΑΗΛ ΝΕΜ ΟΥΛΑΓΡΑΠΗ ΟΥΝ ΑΡΑΙϞ ΝΕΜ  
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 ÈΠΩΧ ΑϞΟΥΟΘΒΕϞ ÈΨΤΕΜΘΡΕϞΝΑΥ È ΦΜΟΥ ΗΕΝ  
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 ΝΩÈ ΑϞΘΑΜΙΔ ΝΑϞ Ì ΟΥΚΥΒΩΤΟΣ ΟΥΟΣ ΑϞΝΑΖ-  
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 ÌΤΕϞΔΙΔΘΗΚΗ ΝΕΜΑϞ ΟΥΟΣ ΑϞΤ Ì ÌΣΑΑΚ ΝΑϞ  
 ΖΙΤΕΝ ΝΕΝΤΩΒΖ Ì ΜΗΧΑΗΛ ΟΥΝΑΙ ΟΥΝ ΑΡΑΙϞ  
 ΝΕΜ ÌΣΑΑΚ Ì ΨΟΡΠ Ì ΠΕϞΩΩΤ ΟΥΟΣ ΑϞΤ Ì
- ̄ε. β. ΟΥÈΣΩΟΥ Ì ΤΕϞΨΕΒΙΩ | ΟΥΝΑΙ ΟΥΝ ΑΡΑΙϞ ΝΕΜ 25  
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 ΟΥΝ ΑΡΑΙϞ ÌΣΕ ΦΤ ΝΕΜ ΙΩΣΗΦ ΑϞΝΑΖΜΕϞ

- ἢ τοτοῦ ἢ νεφσηνοῦ ἢ ἐμ ἰρεμῆχημη ζιτεν  
 νεντωβζ ἢ μιχανηλ Οὔναι οὔν αραϊϋ ἢξε  
 φ† ΝΕΜ ΜΩΥΣΗΣ ΠΑΡΧΗΠΡΟΦΗΤΗΣ ΑΡΜΑΖϋ ἢ  
 ζμοτ ἐζοτε ρωμι μιβεν ζιτεν νεντωβζ ἢ  
 μιχανηλ Οὔναι οὔν αραϊϋ ἢξε φ† ΝΕΜ ἦσοϋ 5  
 [πωρη] ἢτε ναγῆ αραρε φρη ὀζι ἐρατϋ  
 52. α. ἢ ζογο ἐ οὔἐζοοϋ | ωατ ερβολβελ ἢ νεφσασι  
 τηροϋ ζιτεν νεντωβζ ἢ μιχανηλ Οὔναι  
 οὔν αραϊϋ ἢξε φ† ΝΕΜ ΔΑΥΙΔ ΠΟΥΡΟ ἔ  
 αραωτπϋ εβολβεν νεφσηνοῦ οὔοζ αρααρσϋ 10  
 ἢ οὔρο ἔξεν περλαοζ ζιτεν νεντωβζ ἢ  
 μιχανηλ Οὔναι οὔν αραϊϋ ἢξε φ† ΝΕΜ ΣΟΛΟ-  
 ΜΩΝ ΑΡΖΟΝΖΕΝ ΝΑϋ ΕΘΡΕϋκωτ ἢ οὔνι ἢ  
 πῶς ζιτεν νεντωβζ ἢ μιχανηλ Οὔναι οὔν  
 αραϊϋ ἢξε φ† ΝΕΜ ἰεζεκιας ποὔρο ἢ Ἰθμη 15  
 οὔοζ αρα† ναϋ ἢ κε ἰε ἢρομπι ἢ ζμοτ ἔξεν  
 νεφἐζοοϋ | ζιτεν νεντωβζ ἢ μιχανηλ Οὔναι  
 53. β. οὔν αραϊϋ ἢξε φ† ΝΕΜ ΠΡΕΝΟΣ ΤΗΡϋ ἢ ΑΔΑΜ  
 Αϋ ΕΡ ΖΟΥὸ ζμοτ ἔξωοϋ ἢξε πεννοϋ† αραρεκ  
 τφε αρι ἐ πεснт ζιξεν πκαζι ἐ αραβι сарз 20  
 βεν ἰπαρθενος ἐθ οὔαβ οὔοζ αρα† ἢτεϋψιγχι  
 ἢμιν ἢμοϋ ἢ σω† ἐζρη ἔξων ωατ ερτοϋξον  
 ἐβολβεν ἰμεν† ζιτεν νεντωβζ ἢ μιχανηλ  
 ἔ αραχα νεννοβι ναη ἐβολ Οὔναι οὔν αραϊϋ  
 ἢξε φ† ΝΕΜ ΝΕΝΙὸ† ἢ ΑΠΟCΤΟΛΟC ΑΡCΟΤΠΟΥ 25  
 54. α. ἐβολβεν ΝΙΚΟCΜΟC | τηρϋ αρα† σομ νωοϋ  
 ζινα εθροϋτασθο ἢ ναι τηροϋ ἔ πσογεν  
 ἰμεῶμη ζιτεν νεντωβζ ἢ μιχανηλ ἰνοϋ

- ΔΕ Ω ΝΑ ΜΕΝΡΑ† ΖΗΠΠΕ ΑΝΕΜΙ ΧΕ ΦΟΥΩΩ  
 ΤΗΡQ ΜΙ Φ† QΩΟΠ ΗΕΝ ΠΙΝΑΙ ΝΕΜ †ΑΓΑΠΗ  
 ΟΥΟZ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ QΟΙ  
 ΝΑΝ Η ΡΕQ†ΝΟΜ† ΝΕΜ ΡΕQΕΡ ΠΡΕCΒΕΥΙΗ ΗΑΤΕΝ  
 Φ† ΜΑΡΕΝΒΟΧΙ ΖΩΗ ΟΥΗ ΗΕΝ ΠΙCΙΝΚΩ† ΗCΑ 5  
 ΠΙΝΑΙ ΝΕΜ †ΑΓΑΠΗ ΧΕ ΟΥΕΙ CCBΗΟΥ† ΧΕ ΠΙΝΑΙ  
 ΒΙCΙ ΟΥΟZ †ΑΓΑΠΗ CCOΤΥΩΗ ΠΕΝ ΩC ΔΕ ΟΥΟZ  
 ΩΗ. Β. ΠΕΝΝΟΥ† | ΟΥΟZ ΠΕΝCΩΤΗΡ ΙHC ΠΧC ΠΙΝΑΗΤ  
 ΩΩ ΕΒΟΛ ΕQΧΩ ΗΜΟC ΧΕ ΝΑΙ ΗΤΟΥΝΑΙ ΝΩΤΕΝ  
 ΜΟΙ ΔΕ Η Φ† ΖΙΝΑ ΗΤΟΥ† ΝΩΤΕΝ ΟΥΟZ ΗΕΝ 10  
 ΠΩΙ ΕΤ ΤΕΤΕΝΩΙ ΗΜΟQ ΕΥΝΑΩΙ ΝΩΤΕΝ Η  
 ΗΗΤQ ΜΑΡΕΝΩΙ †ΝΟΥ ΗΕΝ ΟΥΩΙ Ε ΝΑΝΕ Q Η  
 ΦΟΟΥ ΗΕΝ ΠΩΙ Η ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ  
 ΜΗΧΑΗΛ ΖΙΝΑ ΗΘΟQ ΖΩQ ΗΤΕQΩΙ ΝΑΝ Η ΟΥΩΙ  
 Η ΑΓΑΘΟC ΗΕΝ ΘΕΜΕΤΟΥΡΟ Η ΜΙΦΗΟΥΙ ΟΥΟZ 15  
 ΜΑΡΕΝ ΕΡ ΩΑΙ ΗΕΝ ΟΥΩΑΙ Η ΠΠΑΤΙΚΟΝ ΗΕΝ  
 ΩΗ. Α. ΦΡΑΗ Η ΠΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ | ΖΙΝΑ ΗΤΕΝ  
 ΕΡ ΩΑΙ ΝΕΜΑQ ΝΕΜ ΠΩC ΟΥΗ ΗΕΝ ΠΩΑΙ ΕΘ  
 ΜΗΗ ΕΒΟΛ ΩΑ ΕΝΕZ ΗΕΝ ΜΙΦΗΟΥΙ ΟΥΟZ ΗΤΕΝΧΩ  
 ΗCΩΗ Η ΖΩΒ ΜΙΒΕΝ ΗΤΕ† ΔΙΔΑΙΚΙΑ ΗΕΝ ΠΩΑΙ 20  
 Η ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΖΙΝΑ  
 ΗΤΕQ† ΖΙΩΤΕΝ Η ΝΕΝCΚΕΥΟC Η ΦΟΥΩΙΗ ΟΥΟZ  
 ΜΑΡΕΝ † ΩΟΥ Η Φ† Η ΦΟΟΥ ΝΕΜ ΠΙΝΩ† Η  
 ΑΡΧΗΑΓΓΕΛΟC ΕΘ ΟΥΑΒ ΜΗΧΑΗΛ ΗΕΝ ΠΕQΩΑΙ  
 ΕΘ ΟΥΑΒ ΖΙΝΑ ΗΤΕQ † ΩΟΥ ΝΑΝ ΖΩQ ΗΕΝ 25  
 ΩΗ. Β. ΠΙΝΩ† Η ΩΑΙΕ ΕΤ ΧΗΚ ΕΒΟΛ | ΟΥΟZ ΜΑΡΕΝΦΟZ  
 ΗΜΟΗ Ε ΠΑΡΧΗΑΓΓΕΛΟC ΜΗΧΑΗΛ ΗΕΝ ΠΕQΩΑΙ  
 ΕΘ ΟΥΑΒ ΕΡΕ ΝΕΝCΑΡΞ ΤΟΥΒΗΟΥ† ΗΕΝ ΟΥΜΩΟΥ

- εϕ οϕαβ οϕοϑ τενσελσωλ βεν βανζεβσω  
 ευσαιωοϕ ερε νενχιχ μεϑ η χαλ η σθοι η  
 οϕϕι ενσω ριμοϑ χε ω παρχων η νιφιογι  
 παρχηαγγελοϑ Τωβϑ η φτ εθρεϕ ερ ϑμοτ  
 ηαν η οϕηρε ε πρωϑι νεν οϕζεβσω οϕοϑ 5  
 †ϑο ε φτ εσων εθρεϕ χω ηαν εβολ ω  
 παρχηαγγελοϑ εθ οϕαβ μηχανη ληηλ ε φτ  
 π. λ. εσων ω | παρχηαγγελοϑ εθ οϕαβ ϑινα η  
 τεϕ ερ ϑμοτ ηαν η οϕϑιρηνη ε βοϕν ε  
 νενερνοϕ χε ηθοκ πε τενϑιρηνη χε κσωοϕη 10  
 ω πενπροστατηϑ χε λνον οϕκαϑι νεν οϕωμι  
 νεν οϕκερμι Πληη φτ οϕνηαντ η ρεϕχω  
 ηαν εβολ χε οϕει λη ερ νοβι ϑτομι ηθοκ  
 εθρεκτωβϑ εσων η φτ ϑινα ητεϕχω ηαν  
 εβολ βεν πϑιη τενωϑ οϕβηκ φωκ ηθοκ εθρεκ 15  
 †ϑο ε φτ εσων εθρε ϑχω ηαν εβολ ω  
 π. β. μηχανη παρχηαγγελοϑ εθ οϕαβ | λνον  
 τενωϑοϑτ οϕοϑ ηθοκ κ†ϑο η φτ πενοϕρο  
 εσων λνον τενσωοϕη η φαι τα φμη ω  
 παρχηαγγελοϑ μηχανη ηθοκ πε παϑωρ η 20  
 ομετνηαντ η φτ πινηαντ τεκ ερ ερ πρεσβεϕιν  
 εσων τηρεν η πεμθο η φτ φιωτ η νιμετ-  
 ωενϑητ ετ σμαροϕτ βεν ϑωβ νιβεν ωλ ενεϑ  
 ϑινα ητεϕχα νεν νοβι τηροϕ ηαν εβολ ηη  
 ετ ανατοϕ βεν οϕεμι νεν βεν μετ ατ εμι 25  
 ιε βεν πενοϕωϑ ιτε βεν πενοϕωϑ αν. Οϕοϑ  
 πλ. λ. ητεϕ† ηαν η πιμωιτ ϑινα ητενχω ησων  
 η ηαφαϑοϕ οϕοϑ ητενβοϑι ε ηατϑη οϕοϑ

ἡτερεταρον ναρ ἔνοι ἡ ατ θωλεβ ἡ πεμθο  
 ἡ νερχις σε ἡθοκ πε ετ ριρωογω ἡαρον ὦ  
 πινωτ ἡ αρχηαγγελος ἔθ ογав мηχανη  
 παρχηστратυροус ἡτε τχομ ἡ νιφνογι φη  
 ἔτ † ὦογ ἡ ογον νιβεν ἔτ ερ ωαι ἡ περραν 5  
 ἔθ ογав ἡεν ναι νιβεν Ταφμη ὦ ναμεν-  
 ρα† αιρι τοτ ἔ ογνιωτ ἡ αρχη σα πωωι  
 ἡταχομ ογορ λικωτ ἡσα ογνιωτ ἡ πελαγος  
 πλ. β. εφογνογ εμαωω ἡ †χεμχομ αν | ἔ ερ σινιορ  
 ἡμοс σε ογει αιχοс ἡεν †αρχη ἡ πιεγκω-10  
 мιον σε та κγωωτοс ογκογσι ογορ та  
 ἡβωωωτ сөөвиноγт ἡ †ἔμη ἡ ннви ан ογορ  
 πινογн ἡοси εμαωω ἔτε φογωсθен ἡ παι  
 εγκωμιοн πε φη ἔ †ταιδ ἡ ἡηтγ м πινωτ  
 ἡ αρχηαγγελος ἔθ ογав мηχανη Анок δε 15  
 ††го ἔρωτεп ὦ насниноγ ρина ἡτετεп†-  
 тотен немни ρина ἡтаноγем εβολἡен ἔμη†  
 ἡ παι νιωτ ἡ νογн ἔτε ἡμιοп αγρηсγ ἡтаγ  
 πб. λ. ογορ ητεп ἔ πιχρο ἡεν | ογρпρηпн се айитот  
 ἔ сахи немωтеп ἡ немώоγ нем нентад 20  
 еγтопн ογορ еγερ ωаγ ἔ φη ἔт ен ер ωαι  
 наγ ἡ φοоγ παρχηαγγελος мηχανη Плнн  
 ογлас ἡ саpз пе па лас ογορ ογсаpз ἡ  
 ὦqi пе та саpз ογορ ἡ †χεμχομ ан ἔ σω  
 ἡ ἡωи ἡ περὦογ ἔ псωк ἡ ἔметпнιωτ ἡ 25  
 τερдазис Мθок пете φωи нем φ† ὦ мηχανη  
 φραωи ἡ па ρηт ὦ παρχηαγγελος ἔθ ογав  
 псолсеа ἡ па лас мηχανη псахи ἡ ρωи

πβ. β. πσωούτεν ἢ πα ρητ | ψα φ† Λω ἢ ταπρο  
 ἰε λω ἢ λας ἰε λω ἢ ἔητ εφμερ ἢ ἀρετη  
 ἔ ογονωσον ἰμοφ ἔ σω ἢ πωι ἢ πεκλζιωμα  
 ἰε φναφορ ἔ πωι ἢ τεκμετνω† μεμ πιωου  
 ἔτ ἄ φ† σελοκ ἢ ἔητκ Μαι τηροφ ἔται- 5  
 χοτοφ ὦ παρχων ἢ ἑμετοφρο ἢ μηνογι  
 εφερψαφ ἢ πωου ἢ τεκμετνω† ἀλλα χω  
 νηι ἔβολ ὦ πα βς μηχανη σε ἀνοκ οφρεφερ-  
 νοβι οφορ †χωσεβ ἔμαωω ἔεν ηαζβηογι Ἀνοκ  
 ††ζὸ ἔροκ ὦ μηχανη πιρεφ†τοτφ ωωπ ἔροκ 10

πβ. α. ἢ ταθυσιὰ | ἔτοι ἢ κοφσι θαι ετ ασραω ρηα  
 ἢτατηε νακ ἔεν πεκωαι ἔθ οφав ἢπ ερ  
 σναφρ ἢμοκ αν ἔ σωτεμ ἔ πεκβωκ εθβε σε  
 ρχωσεβ ἢσε παδφρον Ἀλλα ωωπ ἔροκ ἢ τα  
 σποφδη ἢ φρη† ἢθα †τεβι σνοφ† σε οφει 15  
 †ἔμη σε ἢθοκ οφνηαντ ἢ ρεφωενζητ εθβε φαι  
 αικω† ἢ σωκ ἔθβε σε ἢμον τη ἢ κε ρεφερ-  
 πρεσβεγιη ἔατεν φ† ἔβηλ ἔροκ ὦ παρχη-  
 αγγελος μηχανη Ἀκωανερ πἔθ ηανε φ μεμη

πβ. β. ἢτεκ ωωπ ἔροκ ἢ πα κοφσι ἢ ταιὸ | καν 20  
 ἰσε ρχωσεβ Ἀνοκ δε †ηα ερ ηφμηφιν μενεη-  
 σα ηαι εθριηι νακ ἢ οφταιὸ ἔβολἔεν ρωι  
 ἢ ρεφερνοβι μεμ πα λας ἔτ χωσεβ μεμ πα  
 ρητ ἢ σνοφ ηιβεν ἢ ηιἔροοφ τηροφ ἢτε πα  
 ωηἔ ἢτα πιστεγιη ἔεν φαι ταφμηι σε αηωαν- 25  
 ερ πωωω ἢ πεκραη ἢταωτεμ ερ πεφμεγι ἢ  
 σνοφ ηιβεν ἔεν πα ρητ ὦ παρχηαγγελος ἢ  
 ηιἔροοφ τηροφ ἢτε πα ωηἔ ειεωωπι ἢ ατ

- ΟΥΤΑΣ ΟΥΟΣ Ì ΑΤ ΒΕΧΗ Ì ΠΕΜΘΟ Ì Φ† ΧΕ  
 πδ. α. ΠΕΡΦΜΕΥΙ | Ì ΠΕΚΡΑΗ ÈΘ ΟΥΑΒ Ò ΠΑΡΧΗ-  
 ΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙΝΙΩ† Ì ΑΡΧΗΑΓΓΕ- 5  
 ΛΟΣ ÈΘ ΟΥΑΒ ΦΗ ÈΤ ΟΙ Ì ΣΩ† ΝΗΗ ΉΕΝ ΠΑ  
 ΧΙΝΖΕΙ ΝΕΜ ΠΑ ΣΙΝΤΩΝΤ Ò ΠΑΡΧΗΑΓΓΕΛΟΣ ÈΘ 5  
 ΟΥΑΒ ΦΗ ÈΤΕ ΠΡΕΝΟΣ ΤΗΡΩ Ì ΑΔΑΜ ΑΥΧΙΜΙ  
 Ì ΟΥΠΑΡΡΗΣΙΑ ΉΑΤΕΝ Φ† ÈΘΒΗΤΚ Ò ΠΑΡΧΗ-  
 ΑΓΓΕΛΟΣ ΜΗΧΑΗΛ ΜΘΟΚ Π ΕΘ ΝΗΟΥ È ΒΟΥΝ ΕΚΙΡΙ  
 Ì ΠΕΝΜΕΥΙ Ì ΠΕΜΘΟ Ì Φ† ΖΙΝΑ Ì ΤΕΦΩΕΝΖΗΤ  
 ΉΑΡΟΝ ΕΦΕΨΩΠΙ ΝΑΝ ΟΥΝ Ì ΦΟΟΥ ΉΕΝ ΠΕΚ- 10  
 πδ. β. ΝΙΩ† Ì ΨΑΙ ΕΘΡΕΚ ΕΡ ΠΡΕΣΒΕΥΙΝ | ΉΑΡΟΝ ΉΑΤΕΝ  
 Π̄Σ †ΝΟΥ ΖΙΝΑ Ì ΤΕΝΨΩΠ ΕΡΟΩ Ì ΤΕΝΣΠΟΥΔΗ  
 ÈΤΕΝΙΡΙ Ì ΜΟΣ ΝΑΚ ΉΕΝ ΠΕΚ ΕΡ ΦΜΕΥΙ ÈΘ ΟΥΑΒ  
 Ò ΠΙΝΙΩ† Ì ΦΑΙΡΩΟΥΨ ΉΑΡΟΝ ΜΗΧΑΗΛ ΕΘΡΕΝΒΙ  
 Ì ΠΙΜΩΙΤ ΤΗΡΕΝ È ΠΧΙΝΤΕΝΜΩΨΙ ΉΕΝ ΠΕΤΕΖΜΕ 15  
 Φ† Ì ΣΗΟΥ ΝΙΒΕΝ Ì ΠΕΜΘΟ Ì ΜΕΦΣΙΧ ΟΥΟΣ  
 Ì ΤΕΦΝΑΖΜΕΝ ÈΒΟΛΉΕΝ ΝΙ ΦΔΨ ΤΗΡΟΥ Ì ΤΕ ΦΗ  
 ÈΤ † ΟΥΒΗΝ ΠΙΣΑΧΙ Ì ΤΕ ΜΕΘΜΗ ΝΙΒΕΝ ΠΙΣΑ-  
 ΜΕΘΝΟΥΧ Ì ΣΑ Ì Π ÈΤ ΖΩΟΥ ΟΥΟΣ Ì ΤΕ Φ†  
 ΤΑΖΟΝ ÈΡΑΤΕΝ ΝΑΩ Ì ΟΥΜΕΤΟΥΡΟ ΝΕΜ ΟΥΜΕ- 20  
 πε. α. ΤΟΥΗΒ | ΝΕΜ ΟΥΓΕΝΟΣ ΕΩ ΟΥΑΒ ΝΕΜ ΟΥΛΑΟΣ  
 ΕΩΩΝΉ ΖΙΤΕΝ ΝΙΤΩΒΖ ÈΤ ΕΣΙΡΙ Ì ΜΩΟΥ ΉΑΡΟΝ  
 Ì ΧΕ ΤΕΝ ̄Σ ΤΗΡΕΝ †ΡΕΦΧΦΕ Φ† ΠΙΛΟΓΟΣ  
 ΑΛΗΘΩΣ †ΑΓΙΑ ΜΑΡΙΑΜ ΘΗ ÈΤ ΟΙ Ì ΠΑΡΘΕΝΟΣ  
 Ì ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΠΡΕΣΒΙΑ Ì ΦΗ È ΤΕΝ 25  
 ΕΡ ΨΑΙ ΝΑΩ Ì ΦΟΟΥ ΠΙΝΙΩ† Ì ΑΡΧΗΑΓΓΕΛΟΣ  
 ÈΘ ΟΥΑΒ ΜΗΧΑΗΛ ΦΗ ÈΤ ΤΩΒΖ Ì Π̄Σ ÈΣΩΝ Ì  
 ΣΗΟΥ ΝΙΒΕΝ ΝΕΜ ΝΕΝΤΩΒΖ Ì ΠΧΩΡΟΣ ΤΗΡΩ



ἴΤΕΝ ΕΡ ΨΦΗΡ ἢ ΛΤ ΣΩΜΑΤΟΣ ΝΕΜ ΝΕΝΤΩΒΖ  
 ἢ ΦΗ ἔΤΕ ἸΜΟΝ ΟΥΛΙ ΤΩΗΓ ΉΕΝ ΝΗΜΙΣΙ ἴΤΕ  
 πῆ. β. ΝΙΖΙΘΜΙ | ἘΝΑΔΓ ἘΖΟΤ ἘΡΟΓ ΠΙΛΓΙΟΣ ἸΩΑΝΝΗΝΣ  
 ΠΗΡΟΔΡΟΜΟΣ ἢ ΒΑΠΤΙΣΤΗΣ ΟΥΟΣ ἢ ΜΑΡΤΥΡΟΣ  
 ΕΘ ΟΥΛΑΒ ΝΕΜ ΝΕΝΤΩΒΖ ἢ ΝΗΠΑΤΡΙΑΡΧΗΣ ΝΕΜ 5  
 ΝΗ ΠΡΟΦΗΤΗΣ ΝΕΜ ΝΗ ΚΟΡΥΜΦΕΟΣ ἢ ΑΠΟΣΤΟΛΟΣ  
 ΝΗ ἔΤ ΑΓΟΥΑΖΟΥ ἸΣΑ ΠΗΠΑΤΩΕΛΕΤ ἢ ΜΗ  
 ΠΕΝΘΣ ἸΗΣ ΠΧΣ ΠΕΝ ὨΝΉ ΝΕΜ ΠΙΡ ἢ ἌΛΟΓ ἢ  
 ἌΓΙΟΣ ΣΕΔΡΑΚ ΜΙΣΑΚ ΑΒΔΕΝΑΓΩ ΝΕΜ ΠΙΛΓΙΟΣ  
 ΣΤΕΦΑΝΟΣ ΝΕΜ ΠΧΩΡΟΣ ΤΗΡΓ ἴΤΕ ΝΗΛΓΙΟΣ ἢ 10  
 ΜΑΡΤΥΡΟΣ ΝΕΜ ΝΙΣΤΑΓΡΟΦΩΡΟΣ ἔΘ ΟΥΛΑΒ Μαι  
 πῆ. λ. ἔΤ ΟΖΙ ἘΡΑΤΟΥ ΤΗΡΟΥ | ἢ ΠΕΜΘΟ ἢ ΠΙΘΟΡΟ-  
 ΝΟΣ ἢ ΒΑΣΙΛΙΚΟΝ ἴΤΕ Φ† ΠΙΛΟΓΟΣ ΕΥ†ΖΟ  
 ΕΡΟΓ ἢ ΠΙΞΟΟΥ ΝΕΜ ΠΙΞΩΡΖ ΕΘΡΕΓ ΕΡ ΟΥΝΛΙ  
 ΉΑ ΠΕΓΛΑΟΣ ἸΘΟΓ ΠΕΝ ΘΣ ΟΥΟΣ ΠΕΝΝΟΥ† ἸΗΣ 15  
 ΠΧΣ ΦΛΙ ἔΤΕ ἘΒΟΛΖΙ ΤΟΤΓ ἘΡΕ ὨΟΥ ΝΗΒΕΝ ΝΕΜ  
 ΤΑΙΘ ΝΗΒΕΝ ΝΕΜ ΠΡΟΣΚΥΝΗΣΙΣ ΝΗΒΕΝ ΝΕΜ ΣΙΝΟΥ-  
 ΩΨΤ ΝΗΒΕΝ ΕΡ ΠΡΕΠΙ ἢ ΦΙΩΤ ΝΕΜΑΓ ΝΕΜ  
 ΠΗΠᾶ ἔΘ ΟΥΛΑΒ ἢ ΡΕΓΤΑΝΉΟ ΟΥΟΣ ἢ ΟΜΟΟΥΣΙΟΣ  
 ΝΕΜΑΓ †ΗΟΥ ΝΕΜ ἢ ΣΗΟΥ ΝΗΒΕΝ ΝΕΜ ΨΑ ἘΝΕΖ 20  
 ἴΤΕ ΝΙἘΝΕΖ ΤΗΡΟΥ ΑΜΗΝ.



πζ. β. Ο λογος ἴτε ππατριαρχης ἐθ ογав ογοz  
πιαρχηἐπισκοπος ἴτε αντιοχιὰ αββα σεγνηρος  
ἐ λqταογὸq δε εφογωνηz ἐβολ ἡ νιμετωαν-  
zονηq ἴτε φ† λqcaxi δε οη εθεε τπαρογσιὰ

πῆ. λ. ἡ παρχηαγγελος ἐθ ογав μιχανηλ | νημ τεq- 5  
μετμαι ρωμι ἡ φρη† ἐταqχοτογ ἡμωογ ἐ  
νιχοpxc ἴτε πιδὶαβολοc Ε λqταογ ἐ zανκογχι  
δε οη εθεε †αγια ἡ κυριακη ἐθ ογав ἐθεε ze  
λ πωαι ἡ παρχηαγγελος ἐθ ογав μιχανηλ ep  
απανταν βεν †ρομη ἐτεμμαγ ἐ †αγια ἡ io  
κυριακη λqcaxi δε οη εθεε ματθεοc πιπρα-  
γματεγτης νημ τεqczimi νημ ηεqωηρι ἡ  
πιρη† ἐταγνηaz† ἐ φ† zιτεν νι†zο ἴτε  
πιαρχηαγγελος ἐθ ογав μιχανηλ ἐταqταογὸ

πῆ. β. δε ἡ παι διαλλογοc δε ἡ σογ ιβ | ἡ πιὰβοτ 15  
λῶωp epε πιμηω τιηq ῶογη† ἐ  
πτοποc ἡ παρχηαγγελος ἐθ  
ογав μιχανηλ εγep ωαι  
ναq ἡ βηηq βεν ογzi-  
ρηνη ἴτε φ† 20  
αμην.

†ρωτεμ ἐ πι ψαλμωδοc ἐθ ογав δαγια εq  
ep cυμμενην ναν ἡ ηῶογ† ἐβογη ἡ παι ωαι  
ἡ φοογ epωω ἐβολ epωω ἡμοc ze παγγελοc

- ἢ π̄β̄ς ρικωτ ἢ πικωτ ἢ ογον νιβεν ἔτ ἐρ  
 π̄θ. λ. ροτ̄ ἕα τερχη | ογορ ρηαναρμογ παι πωι  
 ογν ἢ φοογ ὠ να μενρατ̄ οι ἢ β̄ ἢ πωι  
 ἢ παρχηαγγελος ἔθ ογав михаηλ nem πωι  
 ἢ τ̄κγριακη ἔθ ογав ταναcтacιc ἢ πεncωτηρ 5  
 Ἰc ρηппε τ̄ηαγ ἔ ογνιωτ̄ ἢ χαμη εcωωп  
 ἢμον ρλι ἢ θηογ ωωωτ ἢμον ἔ πτηρϱ αλλα  
 τετεncεβτωτ τηρογ ἔωωп ἔρωτεп ἢ πcαxi  
 ἢτε τ̄cβω ἢτε ληοп ἢ ἔт cαxi ἢτε ἢθωτεп нη  
 ἔт cωтеп Oγoρ παντωc ἢτε πicαxi ἔτεпмаγ 10  
 xωк ἔβολ ἔxωп xe ογαι мен λϱер p̄ ке ογαι  
 π̄θ. β. δε | λϱер z̄ ке ογαι δε λϱер λ̄ τετεncωογн  
 γар xe ρογнογ ἢμον λη ἢxe πιρεϱτ̄ βεxe  
 ἢ мнι पेп б̄c̄ иηc̄ п̄xc̄ πωηри ἢ φτ̄ ἔт οηb  
 ϙxω ἢмоc γар ἕен πεϱρωϱ ἔθ μερ ἢ ὠηb 15  
 nem μεθнη нивен xe пима ἔте ογον β̄ ἢε p̄  
 ἐр cυηαρεcθe ἢμαγ ἕен παραι τ̄χη ἢμαγ  
 ἕен τογнητ̄ ροcон εϱωωп nemαι ἢxe पेп-  
 нογτ̄ μαρεпωωп ἔρον ἢ πcαxi ἢ πιπροφн-  
 τηc ογορ πιρεϱер ψαλн δαγид εϱxω ἢмоc 20  
 xe cρωϱт ογορ λ̄ри ἔми xe λ̄нок пе φτ̄ ἔie-  
 ϙ. λ. б̄ici ἔxен мeθнoc ε̄ieб̄ici | ἔxен п̄кази τηρϱ  
 τετεncωογн на менраτ̄ xe πωι ἢ पेп  
 ογxαι пе φοογ ἔте θαι те τ̄λ̄ρῑα ἢ кγρῑακη  
 ἔθ ογав ἔт cωe पे ἢτεпzωc ογορ ἢτεп- 25  
 cмоγ ογορ ἢτεпτ̄ ὠογ ἢ π̄β̄ς ἢ ωорп xe  
 ἔpe ὠογ нивен ἐр пpeπи ηαϱ ἢ cноγ нивен  
 ωα ἔнеρ ἢτε м̄eнеρ τηρογ λ̄ηηη Meпeпcωc

- ΜΑΡΕΝΤΑΣΘΟΝ ἸΤΕΝCΑCΙ Ἐ ΠΤΑΙὸ ἢ ΜΙΧΑΗΛ  
 ΠΙΝΙΩ† ἢ ΔΡΧΗΑΓΓΕΛΟC ἘΘ ΟΥΑΒ CΩΤΕΜ ΓΑΡ  
 ἘΡΟQ ἮΕΝ ΠΙΕΥΑΓΓΕΛΙΟΝ ἘΘ ΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΙ  
 4. B. XE ΠΑΡΧΗΑΓΓΕΛΟC ἸΤΕ ΠῸC ΠΕCΑQ ἢ ΝΙΖΙὸΜΙ |  
 XE ἸΠ ΕΡ ΕΡ ΖΟ† ἢΘΩΤΕΝ †ΕΜΙ ΓΑΡ ἸΝΟΚ XE 5  
 ΑΡΕΤΕΝΚΩ† ἢCΑ ΝΙΜ ἸΗC ΦΗ ἘΤΑΥ ΕΡ CΤΑΥΡΩ-  
 ΝΙΝ ἸΜΙΟQ QXΗ ἢ ΠΑΙ ΜΑ ΔΗ ἈΛΛΑ ΔΡΤΩΝQ  
 ΚΑΤΑ ΦΡΗ† ἘΤΑQCΟC ἢ ΝΕQΜΑΘΗΤΗC ΠΕQἸΜΙ  
 ΠΕCΑQ ΕQὸΜΙ ἢ ΟΥCΕΤΕΒΡΗC ΟΥΟZ ΤΕQΖΕΒCΩ  
 ΕCΟQΟΒΩ ἢ ΦΡΗ† ἢ ΟΥΧΙΩΝ ἘΤΕ ΦΑΙ ΠΕ ΠΑΡ- 10  
 ΧΗΑΓΓΕΛΟC ἘΘ ΟΥΑΒ ΜΙΧΑΗΛ ΠΑΡΧΗCΤΡΑΤΗQΟC  
 ἸΤΕ ΤΧΟΜ ἢ ΝΙΦΗΟΥ† †ΕΝ ΕΡ ΨΑΙ ΟΥΝ ἢ ΦΟΟΥ  
 ὠ ΝΑ ΜΕΝΡΑ† XE QἮΕΝ ΤΕΝΜΗ† †ΝΟΥ ἸXΕ  
 4A. A. ΠῸC ΝΕΜ ΠΧΩΡΟC ΤΗΡQ ἸΤΕ ΗΑΓΓΕΛΟC | ΕQ ΕΡ  
 ΨΑΙ ΝΕΜΑΝ ἮΕΝ ΠΨΑΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟC ἘΘ 15  
 ΟΥΑΒ ΜΙΧΑΗΛ ΜΙΧΑΗΛ ΓΑΡ Π ΕΤ †ΖΟ Ἐ ΠῸC  
 ἪΑ ΠΓΕΝΟC ἢ ΝΙΡΩΜΙ ἢ ΝΑΥ ΝΙΒΕΝ ΠῸC ΖΩQ  
 Π ἘΤ ΧΩ ΝΩΟΥ ἘΒΟΛ ἢ ΝΟΥΝΟΒΙ ΝΙΜ ΓΑΡ ἮΕΝ  
 ΝΗ ἘΘ ΟΥΑΒ ΤΗΡΟΥ ἘΤΕ ἸΠΕ ΠΑΡΧΗΑΓΓΕΛΟC  
 ΨΩΠΙ ΝΕΜΑQ ἸΤΕQΝΑΖΜΟΥ ΕΒΟΛἮΕΝ ἸΟΥΘ- 20  
 ΛΥΨΙC ΤΗΡΟΥ ΝΙΜ ΟΗ ἮΕΝ ΝΙΜΑΡΤΥΡΟC ΤΗΡΟΥ  
 ἘΤΕ ἸΠΕ ΠΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ †ΧΟΜ ΝΑQ  
 ΖΙΤΕΝ ΠΙΟΥΑΖCΑΖΝΙ ἸΤΕ ΠῸC ΨΑΝ ΤΕQḂΙ ἢ  
 4B. B. ΠΙΧΛΟΜ ΙCΧΕ ΤΕΤΕΝ ΟΥΩΨ ἘΜΙ | ὠ ΝΑΜΕΝΡΑ†  
 XE ΠΑΡΧΗΑΓΓΕΛΟC ΜΙΧΑΗΛ ΨΟΠ ΝΕΜ ΡΩΜΙ 25  
 ΝΙΒΕΝ ΕΘΝΑ† ἢ ΠΟΥΟΙ Ἐ Φ† ἮΕΝ ΠΟΥΖΗΤ ΤΗΡQ  
 ΟΥΟZ QΤΩΒZ ἢ ΠῸC ἪΑΡΩΟΥ ΕΘΡΕQΨΩΠΙ ΝΩΟΥ  
 ἢ ΒΟΗΘΟC CΩΤΕΜ ἸΤΑΜΩΤΕΝ Ἐ ΤΑΙ ΝΙΩ† ἢ

- ψφηρι ἐταςωπι ζιτεν τχομ ἢ φ† nem πι-  
 αρχηαγγελος ἐθ ογав μιχαηλ ἐβολζιτεν πεφ-  
 †ζο ναι ἐταγταμον ἐρωογ ζιτεν ζανρωμι  
 ἢ ψογναζ† ἐρωογ Ne ογον ογρωμι δε ἢ  
 πραγματεγτης ἐ πεφραν ἢ ψορπ κετσων 5
98. a. ἐ ογρεμ†χωρα πε ἢτε | †εντικη ογοζ πε  
 ογραμαδὸ ἐμασω πε ἐ ογον ἢταγ ἢμαγ ἢ  
 ογνιω† ἢ πραγματιὰ ογοζ ναρσωογν ἢ φ†  
 αν πε Αλλα ne ογζελληνος πε εφωεμωι ἢ  
 πιρη φαι δε ογν εφωοπ βεν τεφμετεθνος 10  
 ογοζ ναρε φ† ογωω ἐ τογχογ πε Αςωοπι  
 δε ἢ ογσοπ αηταλο ἢτεφπραγματιὰ ἐ ογχοι  
 αηζωλ ἐ ογπολις βεν τχωρα ἢ φιλιπποικ  
 ἐ πεφραν πε κλωηιὰ θαι τε ναγωεμωι ἢ  
 φ† ἢ βητς τονω πε Ἐταρζωλ δε ἐβογνι 15
98. b. ἐρος | ἢ σογ αἰ (sic) ἢ πλῆβοτ ἀωωρ εφωοπ  
 δε βεν †πολις εφ† ἢτεφπραγματιὰ αηφοζ  
 ἢ σογ ια ἢ παι λβοτ ἢ ογωτ ἀωωρ Μ φναγ  
 δε ἢ μερι ἢ πιεζοογ ετεμμαγ αρσινι ἢ πι-  
 τοπος ἢτε πιαρχηαγγελος μιχαηλ αηναγ 20  
 ἐρογ εγστεφανογ ἢμογ βεν ζανφανος nem  
 ζανβηλλον αη ερ ψφηρι ἐμασω ογοζ αηζεμσι  
 βεν πιμα ἐτεμμαγ κατα ογοικονομια ἢτε  
 φ† ἐ ναγ ἐ πσωκ ἢ πιζωβ Ἐτα ρογζι δε  
 ωοπι αηναγ ἐ πιμηω τηρῃ ἐταγθωογ† ἐ 25
99. a. πιμα ἐτεμμαγ αγιρι ἢ πιλγχνικον | εγσω  
 ἢ ζανζγμινος εγζολς Πιρωμι δε αη ερ ψφηρι  
 ογοζ ζιτεν πιζογο ἢτε †ψφηρι αηενκοτ ζιρεν

φρο ἢ πιτοπος ἕνι πιέχωρζον ἅ νικληρικος  
 νενι νιφιλονομος ἑωογ† εγίρι ἢ πιορθινον  
 Πιρωμι δε αq ep ωφηρι ἐμαωω ἔχεν νη ἐτ  
 ερσωτεμ ἐρωογ ἔτ ἅ τοογὶ δε ωπι ἅ πι-  
 ρωμι ἐτεμμαγ † ἢ περογοι ἐ ρωμι ἕ ἢ 5  
 χρηστιᾶνος εγωοπ ἕνι †πολις ἐτεμμαγ αq-  
 †ζο ἐρωογ ερσω ἢμος Δε να σνηογ ογ πε  
 47. β. τ ωοπ | ἰε ογ πε πιθωω ἐτ ωοπ ἕνι ται  
 πολις ἢ φοογ Πεχε πιρωμι ναq σε ἢ φοογ  
 σογ ἰῆ ἢ ἅωρ πε ἢ ερ ωαι ἢ πιαρχηαγγελος 10  
 ἔθ ογαν μιχανῆ σε ἢθοq ἐτ †ζο ἢ πῶς ἐζ-  
 ρηι ἔχων εθρε ρχω ναι ἐβολ ἢ νεν νοβι ογοz  
 ἢτεροτογχοῦ ἐβολza π ἐτ ζωογ νιβεν Πι-  
 πραγματεγτης πεσαq νωογ σε αqθων φη  
 ἐτεμμαγ ἢταcασι νημαq ζω ογοz ἢτα†ζο 15  
 ἐροq ἢτεροτογχοι ἐβολ za π ετ ζωογ νιβεν  
 Αγ ep ογῶ πεχωογ ναq σε ἢμον ωχομ  
 48. α. ἢμοκ ἐ ναγ ἐροq †νογ ωα τεκωωπι | ἢ  
 τελιος ἀλλα ἐωωπ ἢτεκωωπι ἢ χρηστιᾶνος  
 ἢτεκ†ζο ἐροq ογ μονον πιβωκ ἢμαγατq 20  
 ἀλλα χηαναγ οη ἐ πεq ὄc ἢτεκ ep ωφηρι  
 ἐ περωογ ογοz ρηαναzμεκ ἐβολ za π ετ  
 ζωογ νιβεν Πιπραγματεγης δε πεσαq νωογ  
 σε νασνηογ ††ζο ἐρωτεν ἅνιτ νενωτεν  
 ἢτοογὶ ἢταωωπι ἢ χρηστιᾶνος ογοz †να† 25  
 νωτεν κοτ νομισμα ἐ φογαι Ἐπι δι ἅ πα  
 ζητ ρικι ἢca πετενωεμωι τοηα Νιρωμι δε  
 49. β. πεχωογ ναq | σε χηαωωωπι δι ἢ πενη†

ΩΑ ἸΤΕ ΠΕΝΙΩΤ Ἰ ΕΠΙΣΚΟΠΟΣ ΩΛΗΛ ἔΣΩΚ  
 ἸΤΕΡ ΕΡ ἸΓΙΑΖΙΝ ἸΜΟΚ ἸΤΕΡ† ΩΜC ΝΑΚ ἔΒΕΝ  
 ΦΡΑΝ Ἰ ΦΙΩΤ ΝΕΜ ΠΩΗΡΙ ΝΕΜ ΠΙΠῆ ἔΘ ΟΥΑΒ  
 ΟΥΟZ ἸΤΕΚΩΠΙ Ἰ ΧΡΗΣΤΙΑΝΟΣ ΠΛΗΝ ὠΟΥ Ἰ  
 ΖΗΤ ΩΑΤΕ ΠΕΝΙΩΤ Ἰ ΕΠΙΣΚΟΠΟΣ CΡΩΡΤ ΤΕΝ- 5  
 ΝΑΟΛΚ ΩΑΡΟQ ἸΤΕΡΑΙΚ Ἰ ΠΕΝΡΗ† ἸΘΟQ ΔΕ  
 ΑQΙΡΙ ΚΑΤΑ ΦΡΗ† ἔΤΑΥΣΟΣ ΝΑQ ΑQῶΟΥ Ἰ ἔΗΤ  
 Ἰ ΠΙΕZΟΥ ἔΤΕΜΜΑQ ΠΕΡΡΑC† ΔΕ ΑQΙ ΩΑ  
 ΡΩΟΥ ΠΕΧΑQ ΝΩΟΥ XΕ ΝΑ CΗΝΟΥ ἔΘ ΝΑΝΕΥ  
 ςἔ. α. ΩΟΠΤ ἔΡΩΤΕΝ ΖΙΝΑ ἸΤΕ Φ† | ἔΤ ΑΡΕΤΕΝ ΧΟC 10  
 ΝΩΤΕΝ ΕΘΒΗΤQ † ΝΩΤΕΝ Ἰ ΠΕΤΕΝ ΒΕΧΕ ΠΙ-  
 ΡΩΜΙ Ḃ Ἰ ΠΙCΤΟC ἔΤΕΜΜΑQ ΑΥΕΝQ ΩΑ ΠΙΕΠΙC-  
 ΚΟΠΟC ΑΥΤΑΜΟQ ἔ ΖΩΒ ΝΙΒΕΝ ἔΤΑΥΩΠΙ ΠΙΕ-  
 ΠΙCΚΟΠΟC ΔΕ ΠΕΧΑQ Ἰ ΠΙΡΩΜΙ Ἰ ΠΡΑΓΜΑΤΕΥΤΗC  
 XΕ ἸΘΟΚ ΟΥ ἔΒΟΛḂΕΝ ΔΩ Ἰ ΧΩΡΑ ΠΕΧΑQ ΝΑQ 15  
 XΕ ἸΝΟΚ ΟΥ ἔΒΟΛḂΕΝ †ΧΩΡΑ ἸΤΕ †ΕΝΤΙΚΗ  
 ΠΙΕΠΙCΚΟΠΟC ΔΕ ΠΕΧΑQ ΝΑQ XΕ Ἰ ΠΕΚΖΗΤ ΘΗΤ  
 ἔ ΕΡ ΧΡΗΣΤΙΑΝΟC ΠΕΧΕ ΠΙΠΡΑΓΜΑΤΕΥΤΗC XΕ  
 CΕ ΠΑ ΙΩΤ ΚΕ ΓΑΡ ΝΗ ἔΤ ΔΙΝΑQ ἔΡΩΟΥ ΝΕΜ  
 ςἔ. β. ΝΗ ἔΤ ΔΙCΘΗΜΟΥ ἔΒΕΝ ΤΑΙ ΠΟΛΙC ΔCΡΑΝΗ 20  
 ΖΩ ΕΘΡΙΩΠΙ Ἰ ΧΡΗΣΤΙΑΝΟC ΠΕΧΕ ΠΙΕΠΙCΚΟΠΟC  
 ΝΑQ ΚΩΕΜΩ Ἰ ΔΩ Ἰ ΝΟΥ† ΔQ ΕΡ ΟΥῶ XΕ  
 ΕΙΩΕΜΩ Ἰ ΠΙΡΗ ΠΕΧΕ ΠΙΕΠΙCΚΟΠΟC ΝΑQ XΕ  
 ΑΡΕΩΔΑΝ ΠΙΡΗ ΖΩΤΠ ἸΤΕΡQΩΛ ἔΒΕΝ ΠΙΚΑΖΙ ἸΤΕ  
 ΟΥἸΝΑΡΚΗ ΤΑΖΟΚ ΕΚΝΑΧΕΜQ ἸΘΩΗ ἸΤΕΡ ΕΡ 25  
 ΒΟΗΘΙΝ ἔΡΟΚ ΠΙΠΡΑΓΜΑΤΕΥΤΗC ΔΕ ΠΕΧΑQ ΝΑQ  
 XΕ ΠΑ ΙΩΤ ΜΑΡΕ ΠΕΚΝΑΙ ΤΑΖΟΙ ἸΤΕΚ† ΩΜC  
 ΝΗΙ ††ΖΟ ἔΡΟΚ ἸΡΙΤ Ἰ ΧΡΗΣΤΙΑΝΟC Ἰ ΦΡΗ†



- ἢ πῖρωμι τῆροϋ ἢτε ται βακι Πιῆπισκοπος  
 97. a. δε πεσαϋ ναϋ σε οϋον οϋςζιμι | ἢτακ ιῆ  
 ωῆρι ἢθοϋ δε πεσαϋ ναϋ σε οϋον ἢτηι ἢμαϋ  
 ἢ τα ςζιμι nem ναωῆρι ἕεν τα πολικ Πεξε  
 πιῆπισκοπος ναϋ σε ἰςχε σε ιῆ τενηα† ὠοϋ 5  
 νακ αν †νοϋ μηπωσ ἢτεωτεμ ποϋζητ ὅωτ  
 nemak ἢχε τεκςζιμι nem νεκωῆρι ἢτε οϋ-  
 σκανδαλον ωωπι ἕεν τετενημη† nem neten  
 ἔρηοϋ ἢτεσφωρϋ ἔροκ ιῆ ἢτεσ ὅρεκ ερ ἀπο-  
 ταζεσθε ἢ πιωμεωι nem πιωμς ἔτακβιτϋ 10  
 ἔοβε σε †ωορπι ἢ παραβασικ ἔτασωωπι ἔβολ-  
 97. b. ζιτεν †ςζιμι ἀλλα | ἔωωπι ἢτεσῶωτ ἢ ζητ  
 nemak ιῆ ἀμωιμι ἢτα ερ ὅηνοϋ ἢ χρηστια-  
 nos Πιπραγματεϋτης δε ἔτασωωτεμ ἔ ναι  
 αϋραωι ἔμαωω τοτε αϋδῖςμοϋ ἢ τοτϋ ἢ πιῆ- 15  
 πικκοπος ἔ αϋι ἔβολ αϋῖρι ἢ περσοβ† εῶρεϋ  
 ωε ναϋ ἔ τερπολικ Πιδιὰβολος δε πιμαστε  
 π εῶ νανε ϋ ηιβεν ἔτασῆμι σε ἀ πῖρωμι †  
 ἢ περζητ ἔ † αϋχοϋ ἔροϋ Λσωωπι δε  
 ἔτασφορ ἔ ὅμη† ἢ φιομ αϋτοϋνος οϋχιμων 20  
 εϋναωτ οϋορ αϋρε ηιζωιμι βικι ἔχεν πιχοι  
 97. a. ρωσ δε παρα κε κοϋσι ἢσεωμς | ἢσεμοϋ  
 ἢχε οϋον ηιβεν ἔτ ἕεν πιχοι πῖρωμι δε ἢ  
 πραγματεϋτης αϋωω ἔβολ εϋσω ἢμοσ Χε  
 παῶς ἰης πῆς ἀρι βοηῖν ἔροι ἕεν ται ηιω† 25  
 ἢ ἀναρκῆ Οϋορ †ναρ† ζιτεν πιηω† ἢ ωοϋ  
 ἔτ διναϋ ἔροϋ ἕεν πτοπος ἢ παρχηαρρελος  
 ἔθ οϋαβ μιχαηλ σε †νοϋ nem να πανι τηρϋ

- ἵΤΕΝΩΠΙ ἢ ΧΡΗΣΤΙΑΝΟΣ ΨΑ ΠΙΖΟΥ ἢ ΠΕΝ-  
 ΜΟΥ ΟΥΟΣ ἕΕΝ ΤΟΥΝΟΥ ἕΤΕΜΜΑΥ ἅ ΟΥΣΜΗ  
 ΨΩΠΙ ΖΑΡΟΥ ΕΣΧΩ ἢΜΟΣ ΧΕ ἢΠ ΕΡ ΕΡ ΖΟΥ  
 97. β. ἢΜΟΝ ΖΛΙ ἢ Π ΕΤ ΖΩΟΥ ΝΑΨΩΠΙ | ἢΜΟΚ ΑΝ  
 ΖΕΝ ΤΟΥΝΟΥ Α ΝΙΖΩΜΙ ΧΑ ΧΩΟΥ ἕΒΡΗΙ ΑΥΘ- 5  
 ΝΟΝ ἅ ΠΙΧΟΙ ὀΖΙ ἕΡΑΤΥ ΟΥΟΣ ΑΥΜΩΙ ἕΕΝ  
 ΟΥΣΩΟΥΤΕΝ ἕΕΝ ΠΙΟΥΛΑΖΣΑΖΗ ΔΕ ἢΤΕ ΦΤ  
 ΑΥΜΟΝΙ ἕ ΤΕΥΠΟΛΙΣ ἢΠΕ ΖΛΙ ἢ Π ΕΤ ΖΩΟΥ  
 ΨΩΠΙ ἢΜΟΥ ἕΤΑΥΖΩΛ ΔΕ ἕ ΠΕΥΗΙ ΑΥΡΑΥΙ  
 ἕΕΝ ΟΥΗΙΨΤ ἢ ΡΑΥΙ ΟΥΟΣ ΑΥΧΩ ἢ ΠΕΥΡΩΜΙ 10  
 ἢ ΤΨΦΗΡΙ ἕΤΑΣΨΩΠΙ ἢΜΟΥ ἕΕΝ ΠΙΧΟΙ ΝΕΜ  
 ΝΗ ΕΤΑΥΨΩΠΙ ἢΜΟΥ ΤΗΡΟΥ ἕΕΝ ΤΠΟΛΙΣ ΚΑΛΩ-  
 ΝΙΑ ΟΥΟΣ ΝΑΥ ΧΩ ἢΜΟΣ ΝΩΟΥ ΠΕ ΧΕ ΑΛΗΘΩΣ  
 ΟΥΗΟΥΤ ΑΝ ΠΕ ΠΙΡΗ ΦΑΙ ἕΤΕΝΨΕΜΨΙ ἢΜΟΥ  
 98. α. ΑΛΛΑ | ΟΥΒΟΚ ΠΕ ἢΤΕ ΠΙΝΙΨΤ ἢ ΝΟΥΤ ἢΤΕ 15  
 ΤΦΕ ἢΠΕ ΠΧῪ ΠΨΗΡΙ ἢ ΦΤ ἕΤ ΟΝΒ ΦΗ ἕΤΕΜ-  
 ΜΑΥ ΠΕ ἢΘΟΥ ΠΕ ΦΤ ἢ ΠΙ ΕΠΤΗΡΥ ΦΗ ἕΤ ἅ  
 ΖΩΒ ΝΙΒΕΝ ΨΩΠΙ ἕΒΟΛΖΙ ΤΟΥΤΥ ΟΥΟΣ ΑΥΧΩ  
 ἕΡΩΟΥ ἢ ΠΤΑΙὸ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ἕΘ ΟΥΑΒ  
 ΜΙΧΑΗΛ ΠΕΥΗΙΨΤ ἢ ΨΗΡΙ ΑΥ ΕΡ ΨΦΗΡΙ ἕΜΑ- 20  
 ΨΩ ΠΙΡΩΜΙ ΔΕ ΑΥΚΟΥΤΥ ἕ ΤΕΥΣΖΙΜΙ ΠΕΣΑΥ ΝΑΣ  
 ΧΕ ἕΨΩΠ ΤΕΡΑΣΨΤΕΜ ἢ ΣΩΙ ἢΕ ΤΩΟΥΜΙ ΑΜΗ  
 ΝΕΜΗΙ ἢΤΕΝΩΠΙ ἢ ΧΡΗΣΤΙΑΝΟΣ ἢΤΕΝ ΕΡ ΒΟΚ  
 99. β. ἢ ΠΧῪ ΟΥΟΣ ἢΤΕΝΨΤΕΜ ΕΡ ΖΗΤ Β | ἕ ΠΤΗΡΥ  
 ἕΨΩΠ ΔΕ ΠΕ ΖΗΤ ΘΗΤ ΑΝ Τ ΕΡ ΑΝΑΡΚΑΖΙΝ 25  
 ἢΜΟ ΑΝ ἢΣ ἢ ἢ ΨΟ ἢ ΛΟΥΚΟΧΙ ΣΟΧΠ ΝΗΙ ΤΗΛΤ  
 ΝΕ ΟΥΨΟ ἢ ΛΟΥΚΟΧΙ ἢΤΕΖΕΜΣΙ ἕΕΝ ΠΕ ΨΕΜΨΙ  
 ἢΜΟΝ ἅΝΟΚ ΕΙΝΑΖΩΛ ἢΤΑΒΙ ἢ ΠΧΩ ἕΒΟΛ ἢΤΕ

- να νοβι Πεχε τεφςζιμι ναφ σε καλωσ πα βς  
 ἢ σοη ἀληθως μωιτ νιβεν ἔτεκναζωλ ἔροφ  
 †ηνοφ ζω νεμακ ογοζ πιμοφ ἔτεκναμοφ  
 ἢ †ητη †ηναμοφ ἢ †ητη ζω Ογοζ παι ρη†  
 αφ ερ πογсов† τηρη αγταλωοφ αγι ἔ†βακι 5  
 φθ. α. καλωμιὰ | εφ ερ ωφηρ ἢ † τοτοφ ἵχε φ†  
 Ογοζ αγζωλ ωα πιρωμι β ἵτε ωορπ αφ ερ  
 ασπασεσθε ἵμιωοφ αγταμωοφ σε ἔταγι ἔ ερ  
 χρηστιανος Νη ἔτεμμαγ δε αγδιτοφ ωα  
 πιεπισκοπος αγταμοφ σε φαι πε πιρωμι 10  
 ἔταγι ἢ πιανοφ ἔ ερ χρηστιανος ζηππε ις  
 φαι αφι νεμ τεφςζιμι νεμ πεφωηρι εθορυ-  
 ωπι ἢ χρηστιανος Πιεπισκοπος δε αφραωι  
 βεν ογνηω† ἢ ραωι ἔμαωω ἔθεβ<sup>1</sup> πιχιηταςθο  
 φθ. β. ἢ ογψγχη ἔταγἔνοφ δε ωαροφ | πεσαφ ηωοφ 15  
 σε αν βεν ογμεθμι τετενοφωω ἔωωπι ἢ  
 χρηστιανος Αφ ερ ογῶ δε βεν ογθεβιδ σε  
 βεν φοφωω ἢ φ† πενωτ νεμ πεκωληλ ἔθ  
 ογав τοτε πιεπισκοπος αφεροφ ερ πсов† ἢ  
 πιορδανηс βεν πτοπος ἢ παρχηαγγελος ἔθ 20  
 ογав μιχαηλ Ογοζ αφ ερ κληκιν ἢ πιρωμι  
 νεμ τεφςζιμι νεμ πεφ ρ ἢ ωηρι νεμ ἵογ-  
 ἄλωογι αφ† ωмс ηωοφ ἔ φραν ἢ φιωτ νεμ  
 πωηρι νεμ πιππ̄α ἔθ ογав φραν ἢ πιπραγ-  
 ρ. α. ματεγτης | ἢ ωορπ πε κετсων αφφονζφ δε 25  
 αφμοφ† ἔ πεφραν σε ματθεос ογοζ τεφς-

<sup>1</sup> The Ms. has ΕΠΒΕ.

ζιμι αμμογ† ἐρος ζιρηνη Ογορ πογ δ̄ ñ  
 ωηρι αμμογ† ἐ πιρογит σε ιωαννης πιμαρ  
 β̄ σε στεφανος ογορ πιμαρ γ̄ σε ιωσηφ ογορ  
 πιμαρ δ̄ δε δαηιηλ ογορ αq̄ιρι ñ †εγναζιc  
 αq̄† ηωου ἐβολθεν νιμγστηριον ἐθ ογав 5  
 πcωμα nem πcνοq ñ πενδ̄c ιη̄c π̄xc Ογορ  
 μενεuca πιωmic αγερ ογавот ñ ἐροου βα  
 ρ. β. τοτq ñ πιεπισκοπος | eq ep καθηκιν ñμωου  
 βεν πcαχι ñ πιμαρ† ἐτ cογτων Ματθεος  
 δε πιπραγματεγτης ζιτεν πιρογο ñ πιραωι 10  
 ἐταρταροq αq̄† ñ x̄ ñ λογκοχι ἐ πτοπος  
 ñ πιαρχηαγγελος βα περογσαι μενεucωc  
 αγδισμογ ñ τοτq ñ πιεπισκοπος εθρογωε  
 ηου ἐ τογβακι Ογορ ηαγτφο ñμωου πε  
 ἐβολ ζιτεν ηιαρχων ñτε †πολιc nem ηιφι- 15  
 λοπονoc βεν ογηω† ñ ραωι ογορ βεν  
 φογωω ñ φ† αγκοτογ ἐ τογχωρα eq̄oi μοιτ  
 ρ̄α. α. βα σωου ñxe | πιαρχηαγγελος ἐθ ογав μι-  
 χανηλ ἐταγρωλ δε ἐβογη ñ πογηι αγ̄ιρι ñ  
 ογηω† ñ ωαι ἐ ηογρωμι ογορ αγcωρ ñ 20  
 ζανηω† ñ λραπη ñ ηη ἐτ ωατ nem ηιχηρα  
 nem ηιορφανoc ογορ ηαρε πογ†με ep ωφηρι  
 ñμωου πε epε πογραν βεν ρωq ñ ογον  
 ηιβεν Ογορ ηαγ ep ογωηι βεν τογχωρα  
 τηrc ζιτεν ñ ογπραζιc ἐθ ηαηεγ Meνεuca 25  
 ηαι ἐτ à λβοτ β̄ ñ ἐροου cιμι αq̄ιτον ñμoq  
 ñxe ηιρωμι ñ cωππ ματθεος ἐ αq̄ι ἐ †αcπ  
 ρ̄α. β. ῑα αq̄oi | ñ φβεχε ñ πιεροου τηρq ζιτεν

ΝΕΝΤΩΒΖ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΙΧΑΗΛ  
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 ρβ. β. ἢ ΣΩΝ ΑΥΤ ἢ ΚΑΖ ΝΑΝ ΑΛΛΑ ΜΑΡΕ | ΦΟΥΨΩ  
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 10

- ρβ. α. ἀρχαγγελος | ἔθ οὐαβ μιχαηλ ναϋτ ωπι  
 ναϋ λοιπον ναϋ ρεμρεμ ἢ φρητ ἢ οὐμογι  
 ἔτ ἂ ρανκοϋσι ἢ ἐροϋ ωπι ἂ νιρεφρωις  
 ἢτε τβακι ρωλ αγωελ πιη ἢ οὐνιωτ ἢ ἀρ-  
 χων ἢτε τπολις ογορ αγωλι ἢ οὐνιωτ ἢ 5  
 πρετα ναϋ Πιαρχων δε ἀϋταμε πιζηρεμων  
 ἔτ θηω ἔ τβακι πιζηρεμον δε ἀϋωινη ἢσα  
 πιρωβ ἢ τοτϋ ἢ φη ἔτ οι ἢ διοικιτης ἔ τ-  
 βακι Πι διοικιτης ἀϋἀμονι ἢ νιρεφρωις ἀϋ  
 ἐρ ἀναρκαζιη ἢμωοϋ ἐθοροϋσιμι ναϋ ἢ νις- 10
- ρβ. β. κεϋος | ἢτε πιαρχων ἔτι ἐϋωθερεωρ ἔθεβ  
 παι ρωβ ἰς πιδιαβολος ἀϋ ἐρ πεμοτ ἢ οὐ-  
 ρωμι ἐϋμοϋι ἐβολθεν τπολις τηρς ἐϋωϋ  
 ἐβολ ἐϋϋω ἢμιος ρε ἀνοκ τϋωοϋν ρε νιμ  
 πε ἔταρκωλπ ἢ νικκεϋος ἢτε ϋλων πιαρχων 15  
 ἀνοκ γαρ ἀιναϋ ἔ παι δ ἢ ἀλογ ἢ ωεμμο  
 ἔταγι ἢιναϋ ἢ ναι ἐροϋ αγρωλ ἔ βοϋν ἔ  
 πιη ἀγκολπη ογορ ἢ ἐμι βεν οὐμεθμνη ρε  
 ποϋρωβ ρω πε φαι ἰϋχεν ἐϋωπ βεν τοϋϋω-  
 ρα Πιρωμι δε ἢτε τβακι ἔταϋϋωτεμ ἔ ναι 20
- ρδ. α. ἀϋταμε | πιζηρεμων ογορ βεν τϋοϋνοϋ ἀϋ-  
 ϋωκ ἢμωοϋ ἢσα πιϋωι ἢτε τοϋἀφε κατὰ  
 φοϋαρϋαζιη ἢ πιζηρεμων ἀϋἐνοϋ ἢπεϋμῆθο  
 ἀϋϋωκ ἢμωοϋ βεν οὐμεταθῆναι ηαρε τοϋ-  
 μαϋ δε μοϋι ἢϋωοϋ πε ἐϋριμι ἐϋτ νομτ 25  
 νωοϋ ἐϋϋω ἢμιος ρε ἢπ ἐρ ἐρ ϋοτ να ωηρι  
 οϋονωϋομ ἢ φτ ἔτ ἀηηαϋτ ἐροϋ ηεμ νεϋ-  
 νιωτ ἢ ἀρχαγγελος ἔθ οὐαβ μιχαηλ ἔ νο-

- ΖΕΜ ΝΙ ΜΩΤΕΝ ΕΒΟΛ ΖΑ Π ΕΤ ΖΩΟΥ ΝΙΒΕΝ ΝΕΜ  
 ρδ. β. ΕΒΟΛ ΖΑ ΦΗ ΕΤΟΥΣΕ ΜΕΘΝΟΥΣ ΕΡΩΤΕΝ ΕΘΒΗΤΩ  
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 ΕΣΧΩ ΝΙΜΟΣ ΕΒΟΛΒΕΝ ΤΦΕ ΧΕ ΝΠ ΕΡ ΕΡ ΖΟΤ  
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 ρε. α. ΛΟΓΙΑ ΝΘΟΦ ΔΕ | ΑΦΖΕΜΣΙ ΠΙΖΗΓΕΜΩΝ ΔΕ ΑΦ-  
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 ΝΙ ΝΙΧΡΗΣΤΙΑΝΟΣ ΝΕΜ ΠΩΟΥ ΝΙ ΠΕΦΝΙΩ† ΝΙ ΑΡ-  
 ΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ ΧΕ ΝΠ ΕΝ ΕΡ  
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 ρε. β. †ΣΩΟΥΝΙ ΝΙ ΠΙΡΗ† ΕΘΒΕ †ΜΕΘΝΙΝΙ | ΟΥΩΝΖ ΕΒΟΛ  
 ΜΑΡΟΥ ΑΜΟΝΙ ΝΙ ΠΙΚΟΥΣΙ ΝΙ ΣΟΝ ΝΤΕ ΝΑΙ ΡΩΜΙ  
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 ΝΤΕ ΣΥΛΩΜ ΠΙΑΡΧΩΝ ΘΑΙ ΕΤ ΟΥΧΕΜ ΛΩΙΣΙ

ἐρον εὐθητε ἕεν τούνοϋ ἅ τμεῶμῃ ναοϋ-  
ωνῆ ἐβολ Ουοῆ ἕεν τούνοϋ ἅ πιζηγεμῶν  
ερ κελεγῖν εὐρογῖ ἢ πικογχι ἢ ῶηρι ἐ  
ἕογν ἐ πῃ ἢ παρχῃ ρεφρωῖς κατα φρητ

ῤῥ. α. ἕταρῆος ἦσε | παρχηαγγελος μιχαηλ ουοῆ 5  
αρωϋ ἐβολ ερω ἦμος σε ἕεν φραν ἢ πα  
ῶς ἱηῶ πῶῶ νει παρχηαγγελος ἐθ ογαν μι  
χαηλ εσεογῶνῆ ἐβολ ἦσε τπρετᾶ ἦτε σϋλωμ  
παρχῶν Ουοῆ ἕεν τούνοϋ ἅ ογσμῃ ῶπι  
ερε ογον νιβεν σῶτεμ ἐρος σε ζωλ ἐ πεσῃτ 10  
ἐ πικατακῖον τετενησῖμι ἢ ζωβ νιβεν ναι  
κογχι ἢ ῶηρι σεογαν ἐ νοβι Ουοῆ ἕεν τού-  
νοϋ αγωλ ἐ πεσῃτ ἐ πικατακῖον αγωῖμι ἢ

ῤῥ. β. τπρετᾶ τηρς ουοῆ αγωμε | πιζηγεμῶν ἐ  
φῃ ἕταρωπι αρω ερ ῶφῃρι ἐμαϋῶ ἕταρωκῶτ 15  
ἐ περωο ζωσ σε ερωασῶ ἢ φῃ ἕταρωπι ἢ  
πιπατρῖκιος ἐτε μιχαηλ πε ἦπ ερεῖμι σε αρω  
ζωλ ἐ ῶη Τοτε αρω ερ ῶφῃρι ἐμαϋῶ ουοῆ  
αρωα πι ᾶ ἢ ἄλογ ἐβολ εγῶι ἢ ρεμζε ουοῆ  
αγωλ ἐ πογῃ εγῶτ ῶογ ἢ φῶτ νει παρ- 20  
χηαγγελος ἐθ ογαν μιχαηλ φῃ ἐθ ογαν δε  
ἦπ ογχα τοτογ ἕεν νι π ἐθ νανεγ ἐτ ογῖρι  
ἦμῶογ ἢ ογον νιβεν ζωσ δε ἦτε ογον νιβεν

ῤῥ. γ. ερ ῶφῃρι ἢ πογβῖος ἐθ νανεγ | Αρωπι δε  
ον νεινενσα ογχογ ἰσῆν ἐτ ἅ ναι ῶπι ἅ 25  
ογρωμι τῶθῶογῖτ ἕα ρωμι ῆ ἕατεν πογρο  
ζωσ δε ἐρε ογον ζανημοσιον ἢ απασ ἐρωογ  
Πογρο δε αρωτ ἢ πῖρωμι ῆ ἐ τοτογ ἢ ζαν-



ΜΑΤΟΙ ΕΘΡΟΥΩΑΤΟΥ ñ ð ñ ΛΟΥΚΟΞΙ È ΦΟΥΑΙ  
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ῤζ. Β. ÈΡΕΤΕΝ ΖΙΟΥΓΙ È ΝΑΙ ΡΩΜΙ ΕΘΒΗΤΣ | ΠΕΧΩΟΥ  
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 Ñ ΖΗΤ ñ ΟΥΚΟΥΞΙ ᾠΑ †ΤΑΣΘΟΙ ᾠΑ ΡΩΤΕΝ  
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ῤη. Α. ΛΟΥΚΟΞΙ È ΦΟΥΑΙ | ΠΙΔΙΑΒΟΛΟΣ ΟΝ ΠΙΧΑΞΙ ÑΤΕ  
 ΜΕΘΜΗ ΝΙΒΕΝ ÑΠ ΕΦ ᾠΦΑΙ ÈΡΟΥ ΑΛΛΑ ΑΦΜΟΣ  
 ñ ΧΟΣ È ΗΟΥΝ È ΝΗ ÈΘ ΟΥΑΒ ÈΘΒΕ ÑΟΥΖΒΗΟΥΓΙ  
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 ñ ᾠΦΗΡ ÑΤΑΦ ÑΕ ΡΟΥΖΙ ΓΑΡ ΠΕ ΠΙΡΩΜΙ ΔΕ  
 ΝΑΦᾠΠ ΠΕ ΗΑΤΕΝ ΠΗ ñ ΝΗ ÈΘ ΟΥΑΒ ÈΤΑΥ-  
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ῤη. Β. ΖΩΛ È ΠΕΦΗ | ΕΦΜᾠᾠ ΔΕ ΉΕΝ ΝΙΠΛΑΤΙΑ ÑΤΕ  
 †ΒΑΚΙ À ΟΥΒΛΗ ΜΑΖΡΩΣ ÈΡΟΥ ΑΦΖΕΙ ΑΦΜΟΥ  
 ΉΕΝ †ΟΥΝΟΥ ΟΥΟΣ ÑΠΕ ΖΛΙ ñ ΡΩΜΙ ÈΜΙ È ΦΗ

ἔταρῳπι ἴμοσ ἐτ ἅ πηρερῳις δε ἴτε  
 †πολις ἰ ερκω† nem νερεῖροϋ ἀγξιμι ἢ πι-  
 ρῳμι ερμῳοϋτ ἀγενε ε̄ πικολ ἀγμοϋϋτ ἢ  
 πικῳμα οϋοζ<sup>†</sup> ἢπ οϋέμι ἐ φη ἔταρῳπι ἴμοσ  
 ἀγκοσ ἐτ ἅ τοογι δε ῳπι σε εϋηλοσ ε̄ 5  
 πιῖζαϋ ἅ πιδιῶβολοσ ερ πμοτ ἢ οϋρῳμι  
 ερῳϋ ἐβολ ἕεν †πολις τηρσ ερξῳ ἴμοσ Σε  
 ρθ. α. παι ρῳμι ἔταρμῳϋ | ἐτε μπε ζλι ἢ ρῳμι  
 ἐμι ἐ περμῳϋ σε nim πε ἔταρβοῦβεσ μπε  
 ται ποηηριᾶ ῳπι ἴτε ζλι ἢ ρῳμι ἐβηλ ἐ 10  
 παι δ ἢ ἀλοϋ ἢ ῳεμμο ἀνοκ † ερ μεῶρε  
 ἢ παι ρῳβ Οϋοζ ἅ παι σασι σῳρ ἐβολ ἕεν  
 †βακι τηρσ ἅ πιζηρεμῳν ῳε ηαϋ ἀρταμε  
 ποϋρο κεσανῶοσ οϋοζ ἕεν †οϋηνοϋ ἅ ποϋρο  
 οϋαρσαρμι ἀγῖμι ἢ πι δ ἢ ἀλοϋ εϋσονε ἢ 15  
 ηοϋσις ρι φαρϋοϋ ἴμῳοϋ ἐρε οϋον ζανκολλα-  
 ριον τοι ἐ ηοϋηνο† Ἀγῳλι δε ἴμῳοϋ ἐρατϋ  
 ρθ. β. ἢ ποϋρο ἀγσμη ῳπι ζαρῳοϋ εσῳ ἴμοσ |  
 σε ἢπ ερ ερ ρο† ισ πμοϋ ἢ πιβιςι ἀρσινι  
 ἅ πιῖτον φοζ ἐρωτεν ἐβολζιτεν πδσ Τοτε 20  
 ἀγταρῳοϋ ἐρατοϋ ἢ πεμῶο ἢ ποϋρο ἢ πμοτ  
 ἢ ζανκαταδικοσ Οϋοζ ἕεν †οϋηνοϋ ισ πιαρ-  
 χηαγγελοσ ἐθ οϋαβ μιχαηλ ἀρβι ἢ πμοτ  
 ἢ οϋηνω† ἢ στρατϋλατησ ἴτε ποϋρο ἢ ηιρῳ-  
 μεοσ ἀϋ Ποϋρο δε κεσανῶοσ ἔταρηαϋ ἐροϋ 25  
 ἀρτωνε ἀρὸζι ἐ ρατϋ ρι τρη ἴμοσ ἔταρφοζ

<sup>†</sup> The Ms. writes ΟΥΟΖ twice.

- δε ἐροϋ ἀγρεμσι εϋσοπ νημ νογἔρηνοϋ Πιαρ-  
 ρī. α. χηαρρελος δε μιχανηλ ἐταρναϋ ἐ νιλλωοϋι |  
 εϋδοϋι ἐρατοϋ πεσαϋ ἢ ποϋρο κεσανθος σε  
 οϋ πε πρῶβ ἢ ναι ἄλωοϋι ποϋρο δε αρταμοϋ  
 ἐθεβε πιρῶβ ἐταρῶπι Πεσε μιχανηλ ηαϋ σε 5  
 οϋκ οϋν ἢπ οϋἔμι ἐ φη ἐταρῶπτεβ ἢ πιρῶμι  
 πεσε ποϋρο ηαϋ σε αϋτ ἢ ναι νηι ἐβοϋν  
 σε ἢῶοϋ πε ἐταρῶπτεβ ἢμοϋ Πεσε μιχανηλ  
 ηαϋ σε ἡατοτεν ἀρε ῶαν οϋρῶβ ἢ παι ρητ  
 ῶπι ἢτε οϋαι μοϋ ἢτενωπτεἔμι ἐ φη ἐτ- 10  
 αρῶπι ἢμοϋ ῶανῆροϋιἢ ἢ πιρῶμι ἐταρμοϋ  
 ρī. β. ἐ ῶμητ ἢτενωπτεἔμι ῶαρσασι νημαν | ἢτερ-  
 ταμον ἐ φη ἐταρῶπθεβεϋ τῆνοϋ δε ιασε χοϋῶ  
 ἐ ἔμι ρωκ ἐ τμεῶμηι ιε μαροϋιἢ ρωϋ ἢ  
 φη ἐταρμοϋ ἐ παι μα ἢτενωπτεἔμι οϋορ ῶαρ- 15  
 σασι νημαϋ ἢτερταμον ἐ φη ἐταρῶπθεβεϋ  
 Οϋορ ἡεν τῶϋνοϋ ἄ ποϋρο ερ κελεϋιἢ ἀϋιἢ  
 ἢ φη ἐῶ νῶοϋτ ἐ ῶμητ Πεσε πιαρχηαρρελος  
 μιχανηλ ἢ δανηλ πικοϋσι ἢ σοη ἢτε ηη ἐῶ  
 οϋαβ σε ρῶλ ἄσος ἢ παι ρεϋνωοϋτ σε ἡεν 20  
 φραν ἢ πα  $\overline{\delta\varsigma}$   $\overline{\iota\eta\varsigma}$   $\overline{\pi\chi}$  φτ ἢτε τφε νημ πικαϋι  
 ρīλ. α. ματαμον | ἐ φη ἐταρῶπι ἢμοκ πικοϋσι δε  
 ἢ ἄλοϋ ἀϋιἢ ἢ παι ρητ φτ δε πιμλιρῶμι  
 εϋοϋῶ εῶρε πεϋραν ἐῶ οϋαβ βι ῶοϋ ἡεν  
 ναι νηβεν ἢσεναρτ ἐροϋ αρτασῶο ἢ τψϋχη 25  
 ἢτε πιρῶμι ἐροϋ ἢ κε σοπ αρῶηῶ εῶβε ποϋ-  
 ϋαι ἢ ποϋρο νημ πιμηῶ τηρϋ ἢτε τῶωρα  
 τηρς ἐτεμμαϋ οϋορ ἄ πιρῶμι ῶῶ ἐβολ εϋσῶ

ἸΜΜΟC XE ΟΥΟΙ ΝΑΚ ΠΟΥΡΟ ΚΕCΑΝΘΟC XE ΑΚ  
 ΕΡ ΤΟΛΜΑΝ ΑΚΖΕΜCΙ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟC ΕΘ  
 ΟΥΑΒ ΜΙΧΑΗΛ ΠΑΡΧΗCΤΡΑΤΙΚΟΥC ἸΝΤΕ ΤΧΟΜ  
 ρῖα. β. Ἰ ΝΙΦΗΟΥΓΙ | ΚΕ ΓΑΡ ΝΑΙ ΡΩΜΙ ΕΤΟΥΧΕΜ ΛΩΙCΙ  
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 ΝΑΝΕ ς ΤΑΖΟΚ ΑΚ ΕΡ ΠΕΜΠΩ Ἰ ΝΑΥ Ε ΠΙ-  
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 ἸCΩΤΕΝ Ἰ ΝΑΙ ΖΥΔΟΝΗ ΝΕΜ ΝΑΙ ἸΔΩΛΟΝ ΕΤ  
 ρῖβ. α. ΜΩΟΥΤ ΕΤΕ ἸΜΟΝ ΖΗΟΥ | Ἰ ΒΗΤΟΥ ΖΙΝΑ ἸΝΤΕ  
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 ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΑΥΨΩΠΙ ΞΕΝ ΟΥΝΙΩΨ Ἰ ΖΟΨ  
 ρῖβ. β. ΕΜΑΨΩ ΜΕΝΕΝCΑ ΟΥΝΙΩΨ Ἰ ΝΑΥ | Ἰ ΠΖΗΤ Ἰ  
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 ἸΞΕ ΨΟΥΝΟΥ ΕΤ ΑΡΕΤΕΝ Ἰ Ε ΒΟΥΝ Ε ΤΑΙ ΠΟΛΙC

ἢ ἕητε Τεντζο ἐρωτεν ματαμοι ἐ πετεν  
 νογτ ἐτ ἀρετεν ηαζτ ἐροϋ ογος ἡτεηηαζτ  
 ἐροϋ ζων ἡτενογσαι Ἰωαννης δε πεσαϋ νωοϋ  
 σε εηηαζτ ἐ πῶς ἡῶ πῶς πῶρι ἢ φτ ἐτ  
 οηῆ Πογρο δε αϋωῶ ἐβολ εϋσω ἡμος νεν 5

ῤῥ. α. πιμηῶ τηρϋ σε ἀληθως ογνογτ | εϋοηῆ πε  
 ἡῶ πῶς ογος ἡμον κε νογτ ἐβηλ ἐροϋ  
 Ἰωαννης δε πεσαϋ ἢ πογρο σε τωηκ ἡτεκ-  
 ϋῆαι ἢ κωσταντινος πογρο ἢ ηιρωμεος ἡτεκ-  
 ταμοϋ ἐ ζωβ ηιβεν ἡτεκτζο ἐροϋ ζιηα 10  
 ἡτεροϋωρπ ηαν ἢ οϋαι ἢ ηιῆπισκοπος ἢ τε-  
 τεηχωρα ἡτεϋ ερ κληηηη ἡμωτεν ἐ φραν  
 ἢ φωτ νεν πῶρι νεν πιπῆᾶ ἐθ οϋαβ Πογρο  
 δε κεσανθος αϋῆαι ἐρατϋ ἢ πογρο κωσ-  
 ταντινος εϋσω ἡμος ηαϋ ἢ παι ρητ Κεσα- 15

ῤῥ. β. ηθος φη ἐτ οϋσω ἡμος ἐροϋ σε ογογρο  
 πε εϋ ερτολμην εϋῆαι ἐ ρατϋ ἢ πιηωτ ἢ  
 ογρο ἢ αϋτοκρατωρ κωσταντινος φβωκ ἢ  
 ἡῶ πῶς χερετε Οϋηωτ γαρ ἢ ζμοτ αϋτα-  
 ζοη ζιτεν φτ πιᾶγλθος αϋ ερ πεημεϋι αϋ- 20  
 εντεν ἐβολῆεν τμετωλμωε ἰδωλον ἐτ βαῆεν  
 αϋταϋθον ἐροϋ ζιτεν τεϋηωτ ἢ μετᾶγλθος ἐ  
 ηαωως νεν νεντζο ἢ πιηωτ ἢ αρχηαγγελος  
 ἐθ οϋαβ ηιχαηλ φαι ἐταϋαῖτ ἢ εηπωα εθρι-  
 ηαϋ ἐροϋ ἢ ηαβαλ ογος αϋερε πιρεϋμωοϋτ εα- 25

ῤῥ. γ. σι ηημαη ἢ ρωϋ νεν ρωϋ ηενενσα ερεϋμοϋ  
 ηενενσωσ αϋζωλ ἐ πῶσι ἕεν οϋηωτ ἢ ωοϋ  
 εηηαϋ ἐροϋ τηροϋ λοιπον τεητζο ἐ τεκμετῶς

ΕΘΡΕΚΟΥΩΡΠ ΝΑΝ Ì ΟΥΔΑ Ì ΝΙÈΠΙΚΟΠΟΣ ÈΤ  
 ΗΑ ΤΟΤΚ ΕΘΡΕϞ ΕΡ ΟΥΩΙΝΙ ÈΡΟΝ Ì ΠΙΝΑΖΤ ÈΤ  
 ΣΟΥΤΩΝ ΟΥΟΣ ÌΤΕϞΤΑΜΟΝ ΖΩΝ È ΠΙΜΩΙΤ Ì  
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 ρÌΔ. Β. Ì ΠΤΗΡϞ ΟΥΟΣ ΗΕΝ ΟΥΝΙΩΤ Ì ΣΠΟΥΔΗ | ΑϞΒÌ  
 Ì ΝΙCΗΑΙ Ì ΞΕ ΠΟΥΡΟ ΚΩCΤΑΝΤΙΝΟΣ ΑϞΩΟΥ  
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 ΑϞCΗΑΙ ΩΑ ΠÌΓΙΟΣ ΙΩΑΝΝΗC ΠΙΑΡΧΗÈΠΙCΚΟΠΟΣ  
 ÌΤΕ ÈΦΕCΟC Ì ΠΑΙ ΡΗΤ ΗΑ ΤΞΗ ΔΕ Ì ΖΩΒ  
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 ΝΕ ΜΠΑΤΟΥ ΚΕΤ ΕΚΚΛΗΣΙΑ ΠΕ ΗΕΝ ΤΠΟΛΙΣ Μ  
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 ΠΑΙ ΡΗΤ Α Τ ΠΟΛΙΣ ΤΗΡΕ ΘΩΟΥΤ ΑΥΕΡΖΩΒ  
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 Ε ΠΟΥΡΟ ΝΑΔ ΕΡ ΖΩΒ ΖΩΦ ΠΕ ΗΕΝ ΝΕΡΣΙΣ  
 ΜΜΙΝ ΜΜΟΦ Ν ΦΡΗΤ Ν ΟΥΟΝ ΝΙΒΕΝ ΕΡΝΑΖΤ  
 ΧΕ ΡΗΑΒΙ Ν ΟΥΣΜΟΥ ΕΒΟΛ ΗΙΤΕΝ ΠΧΣ ΟΥΟΖ  
 ΗΕΝ Φ ΟΥΩΨ Ν ΦΤ ΔΥΧΩΚ Ν ΠΙΚΩΤ ΕΒΟΛ Ν  
 ΡΙΗ. Α. ΙΣ Ν ΕΖΟΟΥ | ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ ΔΕ ΔΑ ΕΡ 20  
 ΑΓΙΑΖΙΝ Ν ΤΕΚΚΛΗΣΙΑ Ε ΦΡΑΝ Ν ΤΠΑΡΘΕΝΟΣ  
 ΕΘ ΟΥΑΒ ΤΘΕΟΔΟΚΟΣ ΜΑΡΙΑ ΟΥΟΖ ΕΤΑΡΗΑΔ  
 Ε ΠΙΝΙΩΤ Ν ΜΗΨ ΕΘ ΝΑΒΙ ΩΜΣ ΠΕΧΑΔ Ν ΠΟΥΡΟ  
 ΧΕ ΑΝΝΑ Τ ΩΜΣ Ν ΠΑΙ ΜΗΨ ΝΘΩΝ ΧΕ ΜΠΑ-  
 ΤΟΥ ΚΕΤ ΕΚΚΛΗΣΙΑ ΗΕΝ ΤΑΙ ΒΑΚΙ ΕΡΕ ΟΥΟΝ 25  
 ΚΟΛΥΜΒΗΘΡΑ Ν ΗΗΤΟΥ ΔΑ ΕΡ ΟΥΩ ΝΣΕ ΠΙΣΟ-  
 ΦΟΣ ΙΩΑΝΝΗΣ ΠΕΧΑΔ Ν ΠΟΥΡΟ ΝΕΜ ΠΑΡΧΗ-  
 ΕΠΙΣΚΟΠΟΣ ΧΕ ΤΑΙ ΛΥΜΝΗ ΜΜΩΟΥ ΕΤ ΣΑ ΠΕΙΕΒΤ



- ἡ ἑπολις ἑχω ἡμος κε ἡθος ἐτ ἡπωα ἡ  
 ρῖη. β. παι ηιωτ ἡ ταιδ | ογορ βεν ἑογμογ ἡ ογσμη  
 ωπι ἐβολβεν τφε ερε ογον ηιβεν σωτεμ  
 κε φαι πε φη ἐταγθαωφ ριτεν φτ ὠ ἰωαννης  
 πωηρι ἡ ἀποστολος Πιαρχηῆπισκοπος δε nem 5  
 πογρο nem πιμηω τηρρ ἐταγσωτεν αγ ερ  
 ωφηρι Ογορ πιαρχηῆπισκοπος nem πογρο  
 αγχος εθρε πιμηω θωογτ ἐ φμα ἡ ἑλγμηη  
 Πιαρχηῆπισκοπος δε αγωληη ἐσεν ηιμηωγ  
 κατα πιθωω τηρρ ἡτε ἑκολγμβητρα Ογορ 10  
 ρῖη. α. ογνηωτ ἡ ωφηρι ασωωπι ἡ πιμαγ | ἐτεμμαγ  
 ἐταρφορ δε ἐ παγριασμος ἡ πιμηω τηρρ σω-  
 τεμ ἐ ρανσμη βεν ηιμηωγ ἐγταογδ ἡ πι-  
 αγριασμος nem πιαρχηῆπισκοπος ἑτ ἡ πιαρχη-  
 ῆπισκοπος σωκ ἐβολ ἡ ηιεγχη αγογαρσαρνη 15  
 εθρε πιμηω τηρρ ρωλ ἐβρη ἐ πιμηωγ ογορ  
 αγροχογ ἐβρη ἐ πιμηωγ τηρογ εγωω ἐβολ  
 εγσω ἡμος κε ἡβι ωμς ἐ φραν ἡ φιωτ nem  
 πωηρι nem πιπῆα ἐθ ογав Ογορ ἐτ ἡ πογρο  
 βι ωμς nem πιμηω τηρρ ἡ πιαρχηῆπισκοπος 20  
 ρῖη. β. ενογ ἐ ἑκκλησιῶ αγ ερ χγροδονηη | ἡ  
 ἰωαννης ἡ ἐπισκοπος Ογορ περ κε ἑ ἡ συν  
 ογαι nem αγ ερ χγροδονηη ἡμογ ἡ πρεσβυ-  
 τερος ογορ πι κε β αγαιτογ ἡ διακων Ογορ  
 νε ογον ἡτε πογρο ἡ ογωηρι ἡμαγ ἐ περ- 25  
 ραν πε ἐχιλλας αγαιρ ἡ διακωνος ναρε  
 πιμηω τηρρ θεληη βεν πῶς Τοτε πιαρχη-  
 ῆπισκοπος αγφι φρωογω ἡ ἑπροσφορα αγ-

- ταλος ἐ ἔρηι ἔχεν πима ἢ ἐρ ψωοῦσι αῖ  
 ἐρ προσφέρῃν ἔσως Ποῦρο δε nem πιμηῶ  
 ρ̄κ̄. α. τηρῖ αῖ ἐρ ψφῆρι | ἔχεν νη ἔτοῦναῦ ἔρωοῦ  
 nem νη ἔτοῦσῶτεμ ἔρωοῦ ἐπι δῆ ἢπ οὔ-  
 σῶτεμ ἔ σαχι ἢ παι ρη† ἐνεῖ οὔδε ἢπ οὔ-  
 ναῦ ἔ παι τῦπος ἔ πτηρῖ με φαι γαρ πε  
 πιῶρπ ἢ σοπ ἔταῦταλε προσφορα ἔ πῶφι  
 ἔεν ἔχωρα ἔτεμῃαῦ ἔταῦβι τηροῦ ἔβολῃεν  
 νιμῦστηριον ἔθ οὔαβ ἂ πιαρχηἔπισκοπος †  
 πῶοῦ ἢ ἔριρην οὔοῖ ἂ πιοῖαι πιοῖαι ἐρ 10  
 ἀναχωρῃν ἔ περῃμανῶωπι Πιαρχηἔπισκοπος  
 δε αῖ ἐρ οὔὰβοτ ἢ ἔῖοοῦ ἔα τοτοῦ ἐῖ ἐρ  
 ρ̄κ̄. β. κληνκῃν ἢμῶοῦ οὔοῖ | ἐῖτσαβο ἢμῶοῦ ἔ  
 πιῶωῦ ἢ ἔεκκλησιὰ μενεῖσῶσ αῖρῶλ ἔ τεῖ-  
 βακι ἔεν οὔνῃω† ἢ ρῶπι Ποῦρο δε κεσαν- 15  
 οος nem πιμηῶ τηρῖ ἢτε ἔβακι ναῦ† ῶοῦ  
 ἢ φ† οὔοῖ ναῦ ἐρ ἔ τιμαν ἢ πιαῖριος ἰωαννηῖς  
 πιἔπισκοπος nem περῃσῃνοῦ ῥε οὔνῃ ναῦ ἐρ  
 προκοπτιν πε ἔεν ἔσῶω ἢτε π̄ο̄ς μενεῖσα  
 ρανκοῦσι ἢ ἔῖοοῦ πεῖσε πιἔπισκοπος ἔθ οὔαβ 20  
 ἢ ποῦρο ῥε μαρεν κῶτ ἢ οὔεκκλησιὰ ἔ φραν  
 ρ̄κ̄. α. ἢ πιαρχηαγγελος ἔθ οὔαβ | μιχαηλ Ποῦρο  
 δε πεσαῖ ναῖ ῥε ἀρι φοῦῶω τηρῖ ἢτεκῖψῃχι  
 ῶ πενῃωτ τενσεβτωτ ἔ σῶτεμ ἢ σῶκ Πιε-  
 πσκοπος δε ἔθ οὔαβ ἰωαννηῖς αῖρῖ σεν† ἐν 25  
 ἔεκκλησιὰ οὔοῖ μαρε να ἔβακι τηρῖ † ἢ  
 τοτοῦ νεμαῖ πε οὔοῖ ἔεν οὔνῃω† ἢ σποῦδῃ  
 αῖρῖοκῖ ἔβολ οὔοῖ αῖ† ἢ πεσῶωωῦ ἢ ἢ ἢ

ἄβοτ Πιεπισκοπος δε ε̅θ̅ ο̅γ̅α̅β̅ ι̅ω̅α̅ν̅ν̅η̅ς̅ α̅ρ̅  
 ε̅ρ̅ ἄ̅γ̅ι̅ᾶ̅ζ̅ι̅ν̅ ἡ̅ π̅ι̅τ̅ο̅π̅ο̅ς̅ ἡ̅ σ̅ο̅υ̅ ἡ̅ π̅ι̅ᾶ̅βο̅τ̅  
 ρ̅κ̅λ̅. β. ἄ̅θ̅ω̅ρ̅ ἡ̅ φ̅ρ̅α̅ν̅ ἡ̅ π̅ι̅α̅ρ̅χ̅η̅α̅ρ̅γ̅ε̅λ̅ο̅ς̅ | μ̅ι̅χ̅α̅ν̅η̅λ̅  
 Ο̅γ̅ο̅ς̅ ἄ̅ π̅ω̅α̅ι̅ ἡ̅ π̅ι̅α̅ρ̅χ̅η̅α̅ρ̅γ̅ε̅λ̅ο̅ς̅ μ̅ι̅χ̅α̅ν̅η̅λ̅ ω̅π̅ι̅  
 ε̅ρ̅ο̅ι̅ ἡ̅ δ̅ι̅π̅λ̅ο̅υ̅η̅ ἔ̅ π̅ω̅α̅ι̅ ἡ̅ π̅ι̅α̅ρ̅χ̅η̅α̅ρ̅γ̅ε̅λ̅ο̅ς̅ 5  
 Ν̅ε̅μ̅ π̅ω̅α̅ι̅ ἡ̅ π̅ι̅α̅γ̅ι̅α̅σ̅μ̅ο̅ς̅ ἡ̅τ̅ε̅ †ε̅κ̅κ̅λ̅η̅ς̅ι̅ᾶ̅ Μ̅ε̅  
 Ν̅ε̅ν̅ς̅α̅ †ε̅γ̅η̅α̅ζ̅ι̅ς̅ Δ̅ε̅ ἄ̅ π̅ι̅ε̅π̅ι̅σ̅κ̅ο̅π̅ο̅ς̅ ρ̅ω̅λ̅ Ν̅ε̅μ̅  
 π̅ο̅υ̅ρ̅ο̅ Ν̅ε̅μ̅ π̅ι̅μ̅η̅ω̅ τ̅η̅ρ̅ϗ̅ ε̅γ̅σ̅ο̅π̅ ἡ̅τ̅ε̅ †π̅ο̅λ̅ι̅ς̅ ἔ̅  
 π̅ι̅ε̅ρ̅φ̅ε̅ι̅ ἡ̅τ̅ε̅ π̅ι̅ζ̅ε̅γ̅ς̅ α̅γ̅ρ̅ο̅κ̅ε̅ρ̅ϗ̅ Ο̅γ̅ο̅ς̅ π̅ι̅δ̅ε̅μ̅ω̅ν̅  
 ἔ̅τ̅ β̅α̅λ̅η̅ο̅υ̅τ̅ ἔ̅ π̅ι̅ᾶ̅δ̅ω̅λ̅ο̅ν̅ α̅ρ̅ω̅ω̅ ἔ̅β̅ο̅λ̅ ε̅ρ̅χ̅ω̅ 10  
 ἡ̅μ̅ο̅ς̅ σ̅ε̅ α̅κ̅† ἡ̅ς̅ι̅ ἡ̅ν̅ι̅ ἔ̅μ̅α̅ω̅ ω̅ ι̅ω̅α̅ν̅ν̅η̅ς̅  
 α̅κ̅ζ̅ι̅τ̅τ̅ ἔ̅β̅ο̅λ̅θ̅ε̅ν̅ π̅α̅ μ̅α̅ν̅ω̅π̅ι̅ Π̅ο̅υ̅ρ̅ο̅ Δ̅ε̅ α̅ρ̅  
 ρ̅κ̅β̅. λ. ἔ̅ρ̅ο̅υ̅ κ̅ω̅τ̅ ἡ̅ ο̅γ̅η̅ι̅ω̅† ἡ̅ ε̅κ̅κ̅λ̅η̅ς̅ι̅ᾶ̅ | ἡ̅ε̅ν̅ φ̅μ̅ω̅ι̅τ̅  
 ἡ̅ π̅ι̅ε̅ρ̅φ̅ε̅ι̅ α̅ρ̅† φ̅ρ̅α̅ν̅ ἡ̅ ἡ̅ι̅α̅π̅ο̅σ̅τ̅ο̅λ̅ο̅ς̅ ἔ̅ρ̅ο̅ς̅  
 Π̅ι̅ᾶ̅ρ̅ι̅ο̅ς̅ Δ̅ε̅ ι̅ω̅α̅ν̅ν̅η̅ς̅ α̅ρ̅τ̅α̅χ̅ρ̅ο̅ ἡ̅ ο̅γ̅ο̅ν̅ ἡ̅ι̅β̅ε̅ν̅ 15  
 ἡ̅ε̅ν̅ π̅ι̅ν̅α̅ζ̅† ο̅γ̅ο̅ς̅ ἡ̅α̅γ̅† ὠ̅ο̅υ̅ ἡ̅α̅ρ̅ ρ̅ι̅τ̅ε̅ν̅ ο̅γ̅ο̅ν̅  
 ἡ̅ι̅β̅ε̅ν̅ Κ̅ω̅σ̅τ̅α̅ν̅τ̅ι̅ν̅ο̅ς̅ Δ̅ε̅ π̅ο̅υ̅ρ̅ο̅ ἔ̅τ̅α̅ρ̅ς̅ω̅τ̅ε̅μ̅  
 ἔ̅θ̅ε̅β̅ε̅ ρ̅ω̅β̅ ἡ̅ι̅β̅ε̅ν̅ ἔ̅θ̅ ἡ̅α̅ν̅ε̅γ̅ ἔ̅ ἡ̅α̅ρ̅ε̅ ι̅ω̅α̅ν̅ν̅η̅ς̅  
 ἡ̅ρ̅ι̅ ἡ̅ι̅μ̅ω̅ο̅υ̅ α̅ρ̅† ω̅ο̅υ̅ ἡ̅ φ̅† α̅ρ̅ς̅ἄ̅ι̅ ἡ̅α̅ρ̅ ἡ̅  
 ο̅γ̅ε̅π̅ι̅σ̅τ̅ο̅λ̅η̅ α̅ρ̅†ρ̅ο̅ ἔ̅ρ̅ο̅ϗ̅ ε̅θ̅ρ̅ε̅ρ̅ς̅μ̅ο̅υ̅ ἔ̅ρ̅ο̅ϗ̅ Ν̅ε̅μ̅ 20  
 τ̅ε̅ρ̅μ̅ε̅τ̅ο̅υ̅ρ̅ο̅ ε̅ρ̅μ̅ο̅υ̅† ἔ̅ρ̅ο̅ϗ̅ ἡ̅ ἡ̅η̅τ̅ε̅ σ̅ε̅ δ̅α̅ν̅ι̅η̅λ̅  
 ἡ̅ β̅ε̅ρ̅ι̅ π̅ι̅ρ̅ε̅ρ̅τ̅α̅κ̅ο̅ ἡ̅ ἡ̅ι̅ᾶ̅δ̅ω̅λ̅ο̅ν̅ †χ̅ω̅ρ̅α̅ Δ̅ε̅ ἡ̅τ̅ε̅  
 ρ̅κ̅β̅. β. †ε̅ν̅τ̅ι̅α̅ς̅ | ἡ̅α̅ς̅† ἔ̅π̅ᾶ̅ν̅α̅ι̅ ἡ̅ι̅μ̅η̅ν̅ι̅ ἡ̅ ἡ̅ι̅ε̅ρ̅ο̅ο̅υ̅  
 τ̅η̅ρ̅ο̅υ̅ ἡ̅τ̅ε̅ π̅ι̅ᾶ̅ρ̅ι̅ο̅ς̅ ι̅ω̅α̅ν̅ν̅η̅ς̅ ρ̅ι̅τ̅ε̅ν̅ π̅α̅ω̅α̅ι̅ ἡ̅  
 ἡ̅ι̅ω̅φ̅η̅ρ̅ι̅ ἔ̅τ̅ ἄ̅ φ̅† ε̅ρ̅ε̅ ε̅ν̅ε̅ρ̅γ̅ι̅η̅ ἡ̅ι̅μ̅ω̅ο̅υ̅ ἔ̅β̅ο̅λ̅ζ̅ι̅ 25  
 τ̅ο̅τ̅ϗ̅ Α̅ τ̅ε̅τ̅ε̅ν̅η̅α̅γ̅ ὠ̅ ἡ̅α̅μ̅ε̅ν̅ρ̅α̅† ἔ̅ †χ̅ο̅μ̅ ἡ̅τ̅ε̅  
 φ̅† Ν̅ε̅μ̅ ἡ̅ι̅μ̅ε̅τ̅ω̅α̅ν̅ζ̅ο̅η̅ϗ̅ ἡ̅τ̅ε̅ π̅ι̅α̅ρ̅χ̅η̅α̅ρ̅γ̅ε̅λ̅ο̅ς̅  
 ἔ̅θ̅ ο̅γ̅α̅β̅ μ̅ι̅χ̅α̅ν̅η̅λ̅ Τ̅ε̅ν̅ς̅ι̅μ̅ι̅ ἡ̅ π̅†ρ̅ο̅ ἡ̅ μ̅ι̅χ̅α̅ν̅η̅λ̅

βεν πρωτ ἡ νιχωσ τηροϋ ἡτε τκοι ριτεν  
 νεντωβρ ἡ μιχαηλ ἔρε νιϱωηη † ἡ πογκαρ-  
 ποс Τενσιμι ἡ πτζο ἡ μιχαηλ βεν νιἔσχοϋ  
 ρ̄κ̄ρ̄. α. ἰτε εϱωβηρ ἰτε εϱμοηι | Τενσιμι ἡ πτζο ἡ  
 μιχαηλ βεν νιασκιτηс ἔτ βεν νιτωοϋ εϱ† 5  
 сом νωοϋ βεν ἡοϱασκϱςιс Τενσιμι ἡ πτζο ἡ  
 μιχαηλ βεν πῶοϱ† ἔβοϱη ἡ νιμοϱηαχοс εϱοι  
 ἡ ριρηηκοη βεν τοϱμη† Τενσιμι ἡ πτζο ἡ  
 μιχαηλ βεν νενϱληλ ἡ νιἔπισκοποс νεν νι-  
 пресвϱтерос νεν νιδιακωη ριχεν †траπηζα 10  
 Τενσιμι ἡ πτζο ἡ μιχαηλ βεν νη ἔτ ωηη  
 ρ̄κ̄ρ̄. β. εϱ† сом νωοϋ οϱορ εϱταλδο ἡ νιωοϋ | Τεν-  
 सिμι ἡ πτζο ἡ μιχαηλ εϱωοη ἡ βοηῶс ἡ  
 νη ἔτοϱρσορεϱ ἡ νιωοϋ βεν νιδικαστηριον  
 Τενσιμι ἡ πτζο ἡ μιχαηλ νιαρχηαγγελос 15  
 εϱ ερ βοηῶη ἔ νη ἔτ βεν νικολасιс Απλωс  
 νη ἔτ οηβ ϱ† сом νωοϋ βεν νοϱἄναρκη  
 οϱορ νη ἔθ νωοϱτ ϱ†ζο ἔ φ† ἔρρη εϱωοϋ  
 εῶρεϱηαι νωοϋ Νιη γαρ βεν νιδικεос τηροϋ  
 ἔτε ἡπε νιαρχηἄγγελос μιχαηλ ρωλ ωαροϱ 20  
 ρ̄κ̄δ̄. α. ἡτεϱ † сом ναρ βεν νεϱἄναρκη τηροϋ | νιη  
 βεν νιμαρτϱροс ἔτε ἡπε νιαρχηαγγελос μι-  
 χαηλ ἰ ωαροϱ ἡτεϱηαρμοϋ ἔβολβεν ἡοϱ-  
 ολϱψιс τηροϋ νεν νοϱβасαηос οϱορ ἡτεϱ†  
 сом νωοϋ Ic ρηππε ὦ να νενρα† ανἔηι ἔ 25  
 ομητναιρωηι ἡ φ† νεν νι†ζο ἡτε νιαρχηαγγελос  
 μιχαηλ ϱε ϱωοη ἡ пресвεϱтис ἡ  
 †μετρωηι τηρε εϱ†ζο ἔρρη ἔϱωοϋ ναρρεη

φ† φωτ εθρεγ ναι νωογ τιρογ ογορ òτεφ-  
 ρ̄κ̄δ. β. σογτων πογμωιτ Ανον ρων μαρεν† ναγ | ò  
 νη èτ εφογλωογ ογορ òτεφβωνς èρον èθβη-  
 τογ ρινα òτεφμενριπτεν ò ρογò ογορ òτεφ†-  
 ρο èςων ναρρεν φ† Μαρεν μενρε νενèρνογ 5  
 βεν ογμει òτε φ† ογορ òτενωοπι βεν ογ-  
 μετμαισον òογωτ πενρòρε καταλλαλιὰ ωοπι  
 βεν νενσφοτογ σε ογλορχη εςρωογ πε †κα-  
 ταλλαλιὰ Ογνοβι ερχονς πε †πορνια ογωογ-  
 μοστ† τε ναρρεν φ† νεν νεφαγγελος ογμογ 10  
 ρ̄κ̄ε. α. νεν ογμετρηκι τε ò †ψγχι νεν πιςωμα  
 Ογωφηρ òτε πιδιαβολος πε †πορνια ογσαχι  
 τε òτε φ† νεν νεφαγγελος ογωογμοστ† τε  
 ò νιχρηστιανος ογωφηρ τε òτε πταιω †νογ  
 σε ναωηρι μαρενριογì σαβολ òμον ò νιμωιτ 15  
 èτ βαβεν òτενμοωι βεν νιμωιτ èθ νανεγ  
 νεν νιμωιτ èτ σογτων Μαρενμοωι βεν ογ-  
 μεταθνοβι νεν ογμεταταθβι òπε ραμος ραρ  
 ερτογβηογτ βαβεν ρωμι èνερ Αναγ è μωγ-  
 ρ̄κ̄ε. β. χης èταρσαχι νεν φ† ò φ̄ο ò σοπ è ογον | 20  
 òταρ òμαγ òτερςριμι νεν νερωηρι òπεναιω†  
 θροπ ναγ èβογν è πιςοσεν Αλλα òπ εν-  
 θρενταωε πιςαχι òρογò εθβε ναι σερωωι  
 ραρ èρον òσε νενμεθρεγ ò †παλεὰ νεν  
 †ρενην λοιπον μαρενσεκ πιςαχι èβολ òτενì 25  
 èσεν φη èτ ενερ ωαι ναγ ò φοογ πιαρχηαγ-  
 γελος èθ ογδν μιχανηλ Ερε παι ωαι ραρ ò  
 φοογ ερ χριὰ αν ò μετραμαò εφογωμ ερσω

ἸΜΑΓΑΤῒ ΕΦΟΥΝΟῦ ΕΦΧΩ ἢ ΝΙ ΖΗΚΙ ΖΩῒ ΝΕΜ  
 ῤῚϛ. α. ΠΙΟΡΦΛΗΝΟC ΝΕΜ ἸΧΗΡΑ ΕΥΖΟΚΕΡ ΕΥῚΒΙ | ΕΡΕ  
 ΠΑΙ ΨΑΙ ΓΑΡ ΑΗ ΕΡΧΡΙΑ ἢ ΜΕΤΡΑΜΛῚ ΕΚ ΕΡ-  
 ΦΟΡΙΝ ἢ ΖΑΝΖΒΩC ἘΝΑΨΕ ἘCΟΥΕΝΟΥ ΕΡΕ ΠΙ-  
 ΖΗΚΙ ΖΩῒ ΒΗΨ ΕΦῚCΕΒ ΗΕΝ ἸΦΡΩ ΕΡΕ ΠΑΙ ΨΑΙ 5  
 ΓΑΡ ΑΗ ΕΡ ΧΡΙΑ ἢ ΘΜΕΤΡΑΜΛῚ ἢ ΖΑΝΡΩΜΙ  
 ΕΥΜΟΤΕΝ ἸΜΩΟΥ ΗΕΝ ΖΑΝΗ ΕΥCΟΛCΕΛ ΕΡΕ  
 ΠΙΖΗΚΙ ΖΩῒ ὠCΕΒ ΕΦΕΝΚΟΤ ΗΕΝ ΠΙΒΙΡ ΕΡΕ ΠΑΙ-  
 ΨΑΙ ΓΑΡ ΑΗ ΕΡ ΧΡΙΑ ἢ ΟΥΛΙ ΕΦΟΥΩΜ ΕΦΟΥ-  
 ΝΟΥ ΕΡΕ ΠΙΖΗΚΙ ΖΩῒ ΖΕCΖΩC ΗΕΝ ΠΩΤΕΚΟ 10  
 ΕΡΕ ΠΑΙ ΨΑΙ ΓΑΡ ΕΡ ΧΡΙΑ ΑΗ ἢ ΦἸ ἘΤ ΡΩΟΥΤῒ  
 ῤῚϛ. β. ἸΜΑΓΑΤῒ ΕΡΕ ΠΙΖΗΚΙ | ΖΩῒ ΨΩΜΙ ἢ ΑΤ ΧΕΜ  
 ΠΕΦΩΜΙ ΝΑΡΩΜΙ ΑΗ ΝΕ ΝΙΕΝΤΟΛΗ ΑΛΛΑ ΝΑ  
 ΦἸ ΝΕ ΦἸ ΓΑΡ ΦΗΑἸ ΖΑ ΠΕΝΡΕΝΟC ἢ ΝΙΡΩΜΙ.  
 ΖΙΤΕΝ ΝΙΕΝΤΟΛΗ ἘΤ CΒΗΟΥΤ ΗΕΝ ΝΙΕΥΑΡΓΕΛΙΟΝ 15  
 ΛΟΙΠΟΝ ΝΑΜΕΝΡΑἸ ΜΑΡΕΝἸΖΟ Ἐ ΠΙΑΡΧΗΑΡΓΕΛΟC  
 ΜΙΧΑΗΛ ΗΕΝ ΟΥΖΗΤ ΕΦCΟΥΥΤΩΝ ΖΙΝΑ ἸΤΕΦΒΙ  
 ΖΜΟΤ ἘΖΡΗ ἘΧΩΝ ΝΑΖΡΕΝ ΦἸ ἸCΩ ἸΜΟC ΝΩ-  
 ΤΕΝ CΕ ΕΡΕ ΠΙΚΟCΜΟC ΤΗΡῒ ΤΑΖΗΟΥ ἘΡΑΤῒ  
 ΖΙΤΕΝ ΝΕΝἸΖΟ ἢ ΜΙΧΑΗΛ ΝΕΜ ΝΑ ἸΠΑΡΘΕΝΟC 20  
 ἘΘ ΟΥΑΒ ἸΘΕΟΔΟΚΟC ΜΑΡΙΑ ἸΝΟΥ CΕ ΜΑΡΕΝἸ  
 ῤῚϛ. α. ΩΟΥ ΝΩΟΥ | ΗΕΝ ΠΙΩΟΥ ἘΤ ΕΡ ΠΡΕΠΙ ἢ ΠΑΙ  
 ΨΑΙ ἸΝΑΥ ΓΑΡ CΕ Ἰ ΠΙΝΑΥ ΨΩΠΙ ΕΘΡΕΝἸ ἢ  
 ΠΕΝ ΟΥΟΙ ἸΤΕΝCΩΚ ἘΒΟΛ ἢ ΝΙΜΥCΤΗΡΙΟΝ ἘΘ  
 ΟΥΑΒ ἸΤΕΝἸ ὠΟΥ ἢ ΦΗ ἘΤ ΕΡΕ ὠΟΥ ΝΙΒΕΝ 25  
 ΕΡ ΠΡΕΠΙ ΝΑῒ ΠΕΝ ῚC ΟΥΟZ ΠΕΝΝΟΥἸ ΟΥΟZ  
 ΠΕΝ CΩΤΗΡ ἸἢC ΠḄC ΦΑΙ ἘΤΕ ἘΒΟΛΖΙ ΤΟΤῒ  
 ἘΡΕ ὠΟΥ ΝΙΒΕΝ ΝΕΜ ΤΑΙῚ ΝΙΒΕΝ ΝΕΜ ΠΡΟC-

ΚΥΝΗCIC ΝΙΒΕΝ ΕΡ ΠΡΕΠΙ ΝΙ ΦΙΩΤ ΝΕΜΑQ ΝΕΜ  
 ΠΙΠΠΑ ÈΘ ΟΥΑΒ Ν ΡΕQΤΑΝΒΟ ΟΥΟZ Ν ΟΜΟ-  
 ΟΥCΙΟC ΝΕΜΑQ ΤΗΟΥ ΝΕΜ Ν CΗΟΥ ΝΙΒΕΝ  
 ΝΕΜ ΩΔ ÈΝΕZ ΝΤΕ ΝΙÈΝΕZ ΤΗΡΟΥ

ΑΜΗΝ.

5





ῥκ̅η. β. οὐκὼν κωμιον ἔστω ἄρχαυος ἵησε πι ἔπα εὐστα-  
θιος πι ἐπισκοπος ἵητε ἴτρακὴ ἴηησος πιμα  
ἔτ α ἴουρω ἔρ ἐξωριζιν ἵη παλγιος ἰωαννης  
πιχρησοστομος ἔροϋ πιμα ἔταρσωκ ἔβολ ἵη  
ἔηητ. ἔταρταουδ δε ἵη παι ἐρκωμιον ἵη 5

ῥλ. α. ἔηητ οη ἔ πωαι ἵη παρχη ἀγγελος | ἔθ οὐαβ  
μηχανῆ ἔην σοϋ ἵη ἵη παλβοτ παῶνι φαί ἔτ  
α πιμακαριος ρισεντ ἵημοϋ ἔην πεσσι ἔατρη  
ἵηπατε ρχα σωμα ἔβρη ἀρσσι οη ἵη ἔηητ  
ἔθε οὐρωμι ἵη ἔθνη ἔ πεφραν πε ἀριστάρχος 10  
ἵηητε ρσζιμη ἵη μαινοϋτ εὐφγμηὰ ἴσυνκλη-  
τικὴ ἀρσε ρανκοϋσι δε οη ἔην τῆαν  
ἵη παι ἐρκωμιον ἵη οὐωτ ἔ φη  
ἔθ οὐαβ ἰωαννης πιχρησο-  
τομος εὐῶοϋ ἵη ἴτριας 15  
ἔθ οὐαβ ἔην οὐρι-  
ρηνη ἵητε φτ.  
ἀμην.

ῥλ. β. ἴηηοϋων | ἵη ρωι ἔην ἔανπαρβολη οὐοϋ  
ἵητασσι ἵη ηη ἔτ ρηη ἔην παλας κατὰ πεσσι 20  
ἵη πι ἐροϋψαλτης δαγιδ φιωτ ἵη πῶκ κατὰ  
σαρξ. ἵηταωϋ ἔβολ ἔρτε σἵβι ηἵβην ἵησω

ΝΕΜ ΜΟΥΣΙΚΟΝ ΝΕΜ ΣΥΜΒΑΛΟΝ ΝΕΜ ΚΥΘΑΡΑ  
 ΟΥΟΣ ἸΤΑΣΟΣ ΖΩ ΝΕΜ ΠΙΘΜΗ ΣΕ ΨΑΡΕ ΠΑΓ-  
 ΓΕΛΟΣ ἢ Πῶς ΖΙΚΟΤ ἢ ΠΚΩ† ἢ ΝΗ ἔΤ ΕΡ ΖΟ†  
 ΗΔΕΤΕ ΖΗ ΟΥΟΣ ἸΤΕΦΗΝΑΣΜΟΥ. ΜΑΡΕΝΟΥΟΣ  
 ΟΝ ἔΧΕΝ ΠΣΑΞΙ ἢ ΠΠΡΟΦΗΤΗΣ ἸΤΕΝΣΟΣ ΧΕ 5  
 ρλ̄α. α. ΦΑΙ ΠΕ ΠΙΞΖΟΥ | ἔΤ Α Πῶς ΘΑΜΙΟ ΜΑΡΕΝ-  
 ΘΩΟΥ† ἸΤΕΝΘΕΛΗΛ ΟΥΟΣ ἸΤΕΝΟΥΗΟ ΜΜΟΝ  
 ἢ ΗΤΕ ΗΕΝ ΟΥΗΡΩΟΥ ἸΜΑΓΑΤΕ ΑΝ ΑΛΛΑ ΗΕΝ  
 ΟΥΟΥΗΟ ἢ ΡΑΩΙ ΕΦΣΑΠΩΩΙ ἢ ΡΑΩΙ ΝΙΒΕΝ.  
 ΤΕΝΝΑΥ ΓΑΡ ἔ ΠΙΡΕΦΘΑΜΙῶ ἸΤΕ ΠΙΕΠΤΗΡΕ 10  
 ΕΦΘΟΥΗΤ ΝΕΜΑΝ ἸΦΟΥ ΗΕΝ ΠΑΡΙΣΤΟΝ ἢ ΠΕΦ-  
 ΝΙΩ† ἢ ΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΗΧΑΗΛ ΠΙ-  
 ΑΡΧΗΣΤΡΑΤΙΚΟΣ ἸΤΕ ΤΣΟΜ ἢ ΝΙΦΗΟΥΙ. ΜΙΜ  
 ΠΕ ἔΤΕΝ ΓΝΑ ΕΡ ΨΑΙ ΑΝ ΕΦΝΑΥ ἔ ΠΟΥΡΟ ἸΤΕ  
 ΝΙΟΥΡΩΟΥ ΟΥΟΣ Πῶς ἸΤΕ ΣΑΡΞ ΝΙΒΕΝ ΕΦΘΟΥΗΤ 15  
 ρλ̄β. β. ἔ | ΗΟΥΗ ἔ ΠΑΙ ΗΙ ἔΘ ΟΥΑΒ ἢ ΦΟΥ ΕΦ† ΤΑΙῶ  
 ἢ ΠΕΦΝΙΩ† ἢ ΑΡΧΗΣΤΡΑΤΥΛΑΤΗΣ ἔΘ ΜΕΖ ἢ ΨΟΥ  
 ΜΗΧΑΗΛ ΠΑΡΧΩΝ ἸΤΕ ΦΟΥΩΗΙ. ΜΙΜ ΠΕ ἔΤΕΝ  
 ΓΝΑ ΕΡ ΦΟΥΗ ΑΝ ἢ ΟΥΖΕΒΣΩ ἢ ΨΟΥ ΕΦΘΟΥΗΤ  
 ἔ ΠΑΙ ΗΙ ἔΘ ΟΥΑΒ ἢ ΦΟΥ ΕΦΟΥΩΜ ἔΒΟΛΗΕΝ 20  
 ΠΙΛΓΑΘΟΝ ἔΤ Α ΠΙΟΥΡΟ ΟΥΟΣ ΠΨΗΡΙ ἢ ΠΙΟΥΡΟ  
 ΣΕΒΤΩΤΟΥ ΝΑΝ ΗΕΝ ΝΕΦΔΙΠΝΟΝ ΗΕΝ ΠΑΡΑΣΤΟΝ  
 ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΗΧΑΗΛ. ΝΙΧΙ-  
 ΝΟΥΩΜ ἔΤΑΥΧΑΥ ΗΑΡΩΝ ἢ ΦΟΥ ΖΑΝΣΑΡΚΙΚΟΝ  
 ΑΝ ΝΑΙ ἔΨΑΚ ΕΡ ΠΩΨ ἢ ΠΟΥΟΥΗΟ ΜΕΝΕΝΣΑ 25  
 ΘΡΕΚΟΥΩΜ ἔΒΟΛ ἢ ΗΗΤΟΥ. ΑΛΛΑ ΝΙΧΙΝΟΥΩΜ  
 ρλ̄β. α. ἔΤΑΥΣΕΒΤΩΤ | ΟΥ ΝΑΝ ἢ ΦΟΥ ΠΣΩΜΑ ἢ Φ†  
 ΠΕ ΦΑΙ ἔΤΑΥ ΕΡ ΦΟΥΗ ἢ ΜΟΥ ΗΕΝ ΘΝΕΧΙ ἢ

†παρθενος ἐθ ογав μαριὰ †ζιέβι ἢ ατ θω-  
 λεβ φαι ἐταρτηιη βαρον ωατερογυσον ἐβολζι  
 τοτq ἢ πιχασι. Πιηρη ἐταγχαq βαρων ἢ  
 φοογ ογηρη ἢ ζγλικη αν πε φαι ἐωανσω  
 ἢ βητq ἢτενοιβι ογοz ἢτε ογμετατωαγ ωωπι 5  
 ἢ βητεν. Αλλα πιχοq πε ἐτ α πιματοι  
 σοτq πεφip ἢ φ† πιλογοz ζι πισταγροz  
 αqφονq ἐβολ βαρον ωατε q τογυσον ἐβολβεν

ρλβ. β. ηεννοβι | Ζαναq αν ἐταγχαq βαρον ἢ φοογ  
 ηαι ἐωαγσωσπ ἢ ογἐzοογ ιε β ἢσετακο ογοz 10  
 ἢσεχωηc. Αλλα ζαννοῖμα ηε ἢτε †γραφι  
 ἐθ ογав ηαι ἐωαγωωπι εγμην ἐβολ ωα ἐηεz  
 εγ† ἢ πσαι. Ω ηιη ἐθ ηαωορη ερηογc ἢ  
 ρεη ἢφε ἢ φοογ ερηαγ ἐ παι ηιω† ἢ ραωι  
 εqφωρω ἐβολ βεν τφε ηεη ζιχεν ηκαζι εθβε 15  
 π ερ φμεγὶ ἢ πιαρχηαγγελοz ἐθ ογав ηιχαηλ.  
 Μαρηη ταcθον †ηογ ζιχεν ηιχοη ηεη ηιωφ-  
 ηρη ἐταγωωπι ἐβολζιτεη πιαρχηαγγελοz ηι-  
 χαηλ φαι ἐτεηθογη† ἐ βογη ἐ πεqτοποz ἢ

ρλγ. α. φοογ | εηχωκ ἐβολ ἢ βητq ἢ π ερ φμεγὶ 20  
 ἢ πεqταιο ηεη πεqτοποz ἐτανκοτq βεν  
 πεqραη ἐθ ογав. Ζαρα τετεηῖρη ἢ φμεγὶ  
 ἢ θωτεη αν ἢ εγφηηιὰ †cυηκλητικη τcζιηι  
 ἢ αριcταρχοz πεcτραγυλαηηc φαι ἐτ α πογρο  
 ἢ εγcεβηc οηηογρηοz εαωq ζιχεν †ηηcοz ἢτε 25  
 †ρακη. Τετεηcωογη γαρ ηηρογ ὦ πιλοz  
 ἢ μαιχpε xe ογεγcεβηc πε ἐμαωω πε πιcτ-  
 ρατγυλαηηc ἐτεηηαγ ἐτ ερ ηεθρε ωαροq

ΖΙΤΕΝ ΟΥΟΝ ΝΙΒΕΝ ΧΕ ΠΕΡΩΛΗΛ ΝΕΜ ΠΕΡΜΕΘ-  
 ρλ̄β. Β ΝΑΗΤ ΑΓῙ ΕΖΡΗΙ ΝΙ ΠΕΜΘΟ ΝΙ Φ† ΝΙ ΦΡΗ†  
 ΝΙ ΚΟΡΗΗΛΙΟΣ ΝΙ ΠΙΣΗΟΥ. ΠΑΙ ΡΩΜΙ ΕΤ ΤΑΙΝΟΥΤ  
 ΕΤΕΜΜΑΥ ΑΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ ΙΣΧΕΝ  
 ΕΤΑΥΒΙ ΝΙ ΠΙΩΜΕ ΕΘ ΟΥΑΒ ΕΒΟΛΖΙΤΟΤΥ ΝΙ ΠΕΜΙΩΤ 5  
 ΕΤ ΤΑΙΝΟΥΤ ΟΥΟΖ ΝΙ ΠΑΡΕΡ†ΤΣΩ ΠΙΝΩ† ΙΩ-  
 ΑΝΗΗΣ ΝΙ ΠΕ Υ ΧΑ ΤΟΤΥ ΕΒΟΛ ΕΥ† ΑΓΡΑΠΗ ΝΕΜ  
 ΖΑΝΠΡΟΣΦΟΡΑ ΝΙ ΣΟΥ ΙΒ ΚΑΤΑ ΑΒΟΤ ΉΕΝ ΦΡΑΝ  
 ΝΙ ΠΑΡΧΗΑΓΓΕΛΟΣ ΕΘ ΟΥΑΒ ΜΙΧΑΗΛ. ΜΕΜ ΣΟΥ  
 ΚᾹ ΟΝ ΚΑΤΑ ΑΒΟΤ ΉΕΝ ΦΡΑΝ ΝΙ †ΠΑΡΘΕΝΟΣ 10  
 ΕΘ ΟΥΑΒ ΜΑΡΙΑ ΝΕΜ ΣΟΥ ΚΘ̄ ΟΝ ΚΑΤΑ ΑΒΟΤ  
 ΕΤΕ ΠΕΖΟΥΥ ΝΙ ΜΙΣΙ ΠΕ ΝΙ ΠΕΝΘ̄ ΙΗ̄Σ ΠΧ̄ ΕΥ†  
 ρλ̄δ. Α. ΝΙ ΖΑΝΠΡΟΣΦΟΡΑ ΝΕΜ ΖΑΝΜΕΤΝΑΗΤ | ΝΙ ΔΤ ΒΙ  
 ΗΠΙ ΝΙΜΩΟΥ Ε Π ΕΡ ΦΜΕῩΙ ΝΙ Φ† ΠΙΛΟΓΟΣ.  
 ΝΘΟΥ ΟΝ ΠΙΡΩΜΙ ΝΙ ΘΜΗΙ ΛΕΩΩΠΙ ΕΪΡΙ ΝΙ 15  
 ΠΑΙ ΡΗ† ΝΙ ΟΥ ΝΙΩ† ΝΙ ΣΗΟΥ. ΜΕΝΕΝΣΑ ΝΑΙ  
 ΔΕ Α ΠΕΡΣΗΟΥ ΣΩΚ ΕΒΟΛ ΕΘΡΕΥΩΕ ΝΑΥ ΖΑ ΠΧ̄  
 ΝΙ ΦΡΗ† ΝΙ ΡΩΜΙ ΝΙΒΕΝ ΟΥΟΖ ΛΗΜΟΥ† Ε ΕΥΦΗ-  
 ΜΙΑ †ΣΥΝΚΛΗΤΙΚΗ ΤΕΡΣΖΙΝΙ ΠΕΣΑΥ ΝΑΣ. ΔΕ  
 ΤΑΣΩΜΙ ΙΣ ΖΗΠΠΕ ΤΕΝΑΥ ΕΡΟΙ ΧΕ Α ΠΑ ΣΗΟΥ 20  
 ΣΩΚ ΕΒΟΛ ΕΘΡΙΖΩΛ ΕΡΑΤΥ ΝΙ ΠΘ̄ ΝΙ ΦΡΗ† ΝΙ  
 ΝΑΙΟΥ† ΤΗΡΟΥ. ΑΡΕΣΩΤΕΜ ΖΩΙ Ε ΠΙΣΒΩΟῩΙ ΝΙ  
 ρλ̄δ. Β. ΩΗ̄ ΕΤΑΥΖΟΝΖΕΝ ΝΙΜΩΟΥ Ε ΤΟΤΕΝ | ΝΙ ΧΕ ΠΙ-  
 ΤΡΙΣΜΑΚΑΡΙΟΣ ΝΙ ΙΩΤ ΙΩΑΝΝΗΣ ΦΑΙ ΕΤ Α ΤΑΙ  
 ΝΗΣΟΣ ΤΗΡΕ ΒΙ ΟΥΩΙΝΙ ΕΒΟΛΖΙ ΤΟΤΥ ΟΥΟΖ 25  
 ΑΥΣΟΥΕΝ Φ†. ΕΥΜΗΩ ΓΑΡ ΝΙ ΣΟΠ ΑΡΕΣΩΤΕΜ  
 ΕΒΟΛΖΙ ΤΟΤΥ ΉΕΝ ΝΕΜΑΩΣ ΝΙ ΠΗΙ ΝΙΜΟ ΧΕ ΝΙΜΟΝ  
 Π ΕΤ ΟΙ ΝΙ ΝΙΩ† Ε †ΑΓΡΑΠΗ. ΟΥΟΖ ΟΝ ΧΕ

ψαρεπιναι ψου ψου ἴμοι ἐχεν ἴκρισις ἀπλωσ  
 ἢ π κε σεπι ἢ νικασι ἢ σολσελ ἔταρσοτογ  
 ναν εθεε πογσαι ἢ νενψγχι ἴχε πινωτ  
 ἔτεμμαγ ἰωανηις λοιπον ρηππε ἴρονρην  
 ρ̄λ̄ε. α. ἔτοτ ἢ φοογ ειχω ἢ φτ ἕεν τανητ νεν | 5  
 ἔ βαταρην ἴπατ δι ἔβολθεν παι κοσμοσ  
 σε χασ ἴνη χα τοτ ἔβολθεν νη ἔτενιρι  
 ἴμωογ ἴνογ ἕεν σογ ἴβ ἢ ἔροογ ἢ πιὰβοτ  
 πέροογ ἢ παρχηὰγγελος ἔθ ογαν μιχανηλ  
 νεν ἕεν σογ κ̄α ον ἢ ἔροογ ἢ ἴογρω θεμαγ 10  
 ἢ πογρο ἴτε νιογρωογ ἕεν σογ κ̄θ δε ον  
 ἢ ἔροογ ἢ νικι ἢ φτ πιλογοσ. Ἀναγ σε ογν  
 ἴπερ ερ καταφρονιν ἢ ἴπροσφορα ἴτε πι  
 αρχηὰγγελος ἔθ ογαν μιχανηλ σε ογνι ἴθοογ  
 ἔτ τωβρ ἔχεν ογον νιβεν σε χασ ἴτερτωβρ 15  
 ρ̄λ̄ε. β. ἔρρη | ἔχων ἢ πεμθο ἢ φτ ἴτερ ερ ογναι  
 ἢ ἀραπη νεναν ἴτερψωπ ἔρογ ἢ ταψγχι  
 ἢ ταλεπωροσ. Νθοσ δε ἴρριμι ἢ σαβν ἔτεμ  
 μαγ πεχασ ἢ περραι σε παδ̄σ ογορ πασον  
 ρονβ ἴχε π̄σ φαι ἔτανναρτ ἔρογ σε ἴναχω 20  
 ἔφαρογ αν ἕεν νη ἔτ ἀκογλρσαρην ἴμωογ  
 ννι ἀλλα ἴνατογρο ἔρρη ἔχωογ ἴρογδ̄.  
 Πλην ογον ογσαχι ἕεν παρητ ἴογωψ εθρεκ  
 ερ πληροφοριν ἴμοι ἢ ἕητη ογορ ἴτερσοκκ  
 ννι ἔβολ ἕα τρη ἴπατε κχα σωμα ἔρρη. 25  
 ρ̄λ̄ε. α. Νθοογ δε πεχαρ | νασ σε ρωβ νιβεν ἀρε  
 ογωογ ἀσοτογ ννι ἴνασοκογ νε ἔβολθεν  
 φογωψ ἢ φτ. Νθοσ δε πεχασ ναρ σε ειογωψ

ΕΘΡΕΚΟΥΓΑΖΣΑΖΜΙ Ν ΟΥΖΩΚΡΑΦΟΣ ΕΘΡΕΦΦΩΤΖ  
 ΝΗΙ ΕΒΟΛ ΝΙ ΦΛΥΜΗΝ ΝΙ ΠΙΑΡΧΗΝΑΓΓΕΛΟΣ ΕΘ  
 ΟΥΑΒ ΜΙΧΑΗΛ Ε ΟΥΦΩΧΙ Ν ΨΕ ΝΤΕΚΤΗΙΣ ΝΗΙ  
 ΝΤΑΧΑΣ Ε ΒΟΥΝ Ε ΠΙΚΟΙΤΩΝ Ε ΨΗΚΟΤ Ν ΗΗΤΩ.  
 ΟΥΟΣ ΝΤΕΚΤΗΙΤ Ε ΤΟΤΩ ΖΩΣ ΠΑΡΑΘΗΚΗ ΣΕ ΧΑΣ 5  
 ΑΚΩΑΝΙ ΕΒΟΛΒΕΝ ΣΩΜΑ ΝΤΕΦΩΠΙ ΕΦΡΩΙΣ  
 ΕΡΟΙ ΟΥΟΣ ΕΦΗΟΣΕΜ ΝΙΜΟΙ ΕΒΟΛΖΑ ΜΕΥΙ ΝΙΒΕΝ  
 ρλζ̄. β. ΕΤ ΖΩΟΥ ΝΤΕ ΠΣΑΤΑΝΑΣ. | ΕΠΙ ΔΗ ΑΚΩΑΝΙ  
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 ταιὸ νας πε ἐσῶ ἦμος χε ἀρι ἑἀγαπη

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 ΡΩΜΙ ἰ ἔ ἑοῦν ἑΒΕΝ φρο ἢ ΠΕΚΟΙΤΩΝ ΖΟΛΩΣ  
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ῤῚῚ. Β. ΖΛΙ ἢ ΒΟΗΘΙΑ | ἢ ΤΕ φ† ἢ ἑητϞ ΔΗ. ΜΙΖΙΟΜΙ  
 ΤΗΡΟΥ ΕΤ ΖΙΧΕΝ ΠΚΑΖΙ ΣΕΖΕΜΣΙ ΝΕΜ ΠΟΥΖΑΙ  
 ἔβηλ ἔ ΤΑΙ ΣΖΙΜΙ ἢ οὔωτ ΧΕ ΜΑΡΙΑ ΘΜΑΥ ἢ  
 ΠΧ̄. ΛΟΙΠΟΝ ἔωπ ΤΕΟΥΩΩ ἔ ΡΑΝΑϞ ἢ φ†  
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 ΣΩΟΥΝ ΧΕ ΚΥΡΙ ἢ ΛΑΡΙΧΟΣ ΠΙΜΩ† ἢ ΛΑΠΡΧΟΣ  
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 ΖΙΜΙ ΜΟΥ ἑΑΤΖΗ ἢ ΝΑΙ ἔΖΟΟΥ. ΛΟΙΠΟΝ ἔΤΑϞ-  
 ΣΩΤΕΜ ΧΕ ΑϞἢ ΤΟΝ ἢ ΜΟϞ ἢ ΧΕ ΠΕΖΑΙ ΑΡΙΣΤΑΡΧΟΣ

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 ΔΙΚΕΟΝ ΑΝ ΠΕ ΕΘΡΙ ΒΙ ΣΖΙΜΙ ΕΦΩΝΩ ΠΑΡΑ ΡΟΙ  
 ΗΒΕΝ ΠΑ ΤΑΙΔ. ΑΛΛΑ ΤΗΝΑΤΩΝΤ ΗΤΑΒΙ ΝΗΙ Η  
 ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΕΤ ΕΝΘΟ ΠΕ ΟΥΟΣ  
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 ΗΤΑΘΕΤ ΠΕΖΗΤ Ε ΖΕΜΣΙ ΝΕΜΑΦ ΟΥΝΙΩΤ ΓΑΡ  
 ρ̄ΜΔ. Β. ΗΒΕΝ ΠΙΠΑΛΛΑΤΙΩΝ ΟΥΟΣ ΠΟΥΡΟ | ΜΕΙ ΗΜΟΦ.  
 ΟΥΟΣ ΗΒΕΝ ΤΟΥΝΟΥ ΔΙΤΑΜΟΣ Ε ΟΥΜΗΩ Η ΝΟΥΒ  
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 ΗΒΕΝ ΟΥΝΙΩΤ Η ΜΕΤΡΕΜΡΑΦΩ ΧΕ Η ΛΩ Η  
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 ΚΑΡΙΟΣ Η ΖΑΙ ΤΗΙΤ Ε ΤΟΤΦ ΗΑΤΖΗ Η ΠΑΤΕ ΦΙ  
 ΕΒΟΛΗΒΕΝ ΣΩΜΑ ΟΥΟΣ ΔΙΨΑΝΟΥΑΖΣΑΖΗ ΝΗΙ  
 ρ̄ΜΕ. Α. ΧΕ ΖΕΜΣΙ ΝΕΜ ΖΑΙ | ΤΗΝΑΖΕΜΣΙ ΑΤΩΝΕ ΖΗΤ Β  
 ΔΙΨΤΕΜΟΥΑΖΣΑΖΗ ΝΗΙ ΤΗΑΩ ΕΡ ΟΥΒΩΒ ΔΗ 20  
 ΗΒΕΝ ΠΑΟΥΩΩ ΗΜΗΗ ΗΜΟΙ. ΔΙ ΕΡ ΟΥΩ ΗΧΕ  
 ΠΙΔΙΑΒΟΛΟΣ ΧΕ ΟΥΟΣ ΝΗΜ ΠΕ ΠΙΚΟΥΛΑΤΩΡ  
 ΕΤΕΜΜΑΦ. ΑΣΕΡ ΟΥΩ ΗΧΕ ΕΥΦΗΜΙΑ ΧΕ ΖΗΠΠΕ  
 ΦΗΒΕΝ ΠΑ ΚΟΙΤΩΝ ΝΕΜΗΙ Η ΠΙ ΕΖΟΟΥ ΝΕΜ ΝΙΕ-  
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 ΕΡΟΙ. ΔΙ ΕΡ ΟΥΩ ΗΧΕ ΠΙΔΙΑΒΟΛΟΣ ΠΕΧΑΦ ΝΑΣ  
 ΧΕ ΖΗΝΑ ΗΤΕΕΜΙ ΧΕ ΑΡΕ ΧΑΣ ΗΒΕΝ ΠΕΖΗΤ

ῤῢῃ. β. εὐρέσωκ ἔβολ ἢ νιεντολῆ ἢ τε | πῶς οὖος  
 ζῆππε ἄρε ὤπι ἄρε ζῖωογτ ἢ ἔητογ τηρογ.  
 Κε γαρ ἀρχος ἦξε πῶς σε φῆ ἐθ ναιζει ἔην  
 οὐεντολῆ ἢ οὖωτ ἀρῶπι ἐρζῖωογτ ἢ ἔητογ  
 τηρογ οὖος τεσῶογῆ σε φτ μοστ ἢ τμεθ-5  
 νογχ ἔμαῶω. Οὖος οἱ δαγῖα ζω ἦμος ἔην  
 πιμαζ ἔ ἢ ψαλμος σε πῶς ναιτακε οὖον  
 νῖβεν ἐτ κασι ἢ τμεθνογχ οὖος ἄρε ὤπι  
 ἄρε σε μεθνογχ φτ ναιτακο ἢ χῶλεμ μῆ  
 ἦπε σοσ ἦη ἔα τῆη ἢ οὐκογχι σε ἰσεν 10

ῤῢῃ. α. πιέροογ ἐτ α πα ζαι ἰ ἐβολῆεν σῶμα ὡ  
 ἔ ἔογῆ ἔ τῆογ ἦπε οὐρῶμῖ ἢ οὖωτ ἐρ σα-  
 ἔογῆ ἔ φρο ἦ πα κοιτων ὡ ἔβρη ἔ να  
 κε ἐβιακ. Ἀε ἐρ οὖῶ ἦξε ἐγφῆμῖα σε ἔμῆ  
 πε τῶω ἦμος νε οὖος οὐμεθνογχ ἀη πε 15  
 τῶω ἦμος ὦ τα σῶμῖ ἐτ ταινογτ. Ἐωρκ  
 νε ἢ φτ πιπαντωκρατωρ νεμ περῖωφτ ἢ  
 ἀρχηαγγελος ἐθ οὐαβ μιχαηλ φαι ἐταρ-  
 ἔωτεβ ἢ πιρογ ἢ ἀρχεος σε ἰσεν πιέροογ  
 ἐτ ἄ πα μακαριος ἢ ζαι ἰ ἐβολῆεν σῶμα 20  
 ὡ ἔβογῆ ἔ φοογ ἢ ἐροογ ἦπε οὐρῶμῖ ἢ

ῤῢῃ. β. οὖωτ ἐρ σαἔογῆ ἔ φρο ἦ πα κοιτων | οὐδε  
 ἢ πι ἐρ ἀνεχεσθε εἔρογ ἔωητ ἔ ἔογῆ ἐροι  
 σε χας ἢ τογῆαγ ἔ πα ρο ἔ πτηρρ. Ἀρ ἐρ  
 οὖῶ ἦξε πιδιαβολος ἐροι ἢ πεμοτ ἢ τμογ-25  
 ναχη πεσαρ ἢ ἐγφῆμῖα τῶγῆκῆτικῆ σε ἢ  
 ὡρπ μεν ἄρε σοσ ἦπε οὐρῶμῖ ἢ οὖωτ ἰ  
 ἔβογῆ ὡ ροι ἰσεν ἐτ α πα ζαι ἦτον ἦμορ.

†ΝΟΥ ΧΕ ΖΗΠΠΕ ἄρε ερ νοβι ογορ †κέ ἀνομια  
 ἄρε σοκς ἐβολ ζηππε ἄρε χε μεθνογχ ἄρε  
 ὠρκ ἡ νογς. Μη ἡπε σοκς νηι ἕα τζη ἡ  
 ρ̄ν̄ζ. α. ογκογχι χε χας ἡ ὠορπ ἡτα ὠε νηι | ἐ ἕογν  
 ἐ πα κοιτων ἡτασοβνι ἐ πα κογλατωρ ἐτ 5  
 α πα ζαι τηιτ ἐ τοτq ἡπατ ἐqι ἐβολθεν  
 σωμα μη πικογλατηρ ογρωμι αν πε μη  
 ὠαγκτε ἡ ζογτ κογλατωρ ἐ σζιμι ἐνεζ ογκ  
 ογν ογον ογρωμι ἐ ἕογν ἕεν πεκοιτων  
 †νογ ογορ παι κε ογαι ον ἐφ οσον λιχেম 10  
 παι ρωμι εν ἕογν ἕεν πεκοιτων ἐ ἀρε χε  
 μεθνογχ ἐ σωq ογορ ἄρε ὠρκ ἡ νογς ἡ  
 †ηαῶεπτο† αν ἐ πτηρq ἡ πα σγγρενης  
 ἀρε ὠαν† νηι ἡτε μετραμαδ̄ τηρς. †σζιμι  
 ρ̄ν̄ζ. β. δε ἡ σαβη εγφνηιὰ | ασνετq ρως ἡ σωβι 15  
 ἕεν ογσωβι ἡ π̄ᾱτικον ογορ πεχας ἡ πι-  
 διὰβολος ἐqoi ἡ π̄σμοτ ἡ †μογνηαχη χε ὠ  
 ταςωνι παι ζωβ ρω χε ζεμσι νηι ζαι ογ-  
 μετατςομ νηι πε φαι ογορ †χω ἡμος νε  
 χε ογ μονον νιχρημα ἐτ ἀρε ἐνογ νηι 20  
 νικοςμνης εῶβε παι ζωβ ἕεν ογμεῶμηι ὠαγ†  
 νηι ἡ νιχρημα ἐτ ἕεν πιπαλλατιον ἡτε  
 οηνογριος πιογρο ἡ εγσεβης νηι νικοςμνης  
 ἐτ ὠοπ ναq τηρογ νηι νιχρημα ἡτε παι  
 κοσμος τηρq ἡνε σωπι ἡμοι εῶρι ερ παρα- 25  
 ρ̄ν̄η. α. βενιν | ἡ νιςγνηνηκη ἐτ λιςεμνητογ νηι πα  
 μακαριος η ζαι ἀρισταρχος πιετραγλατης  
 εγταινογτ ἡτα ερ κωινωνην νηι κε ρωμι

ἢ φεμμο ψα τῷε νηι ἐ ρατῆ εἰτογβηογτ  
 ἐβολ ζα δῶβεν νιβεν ογοζ λισος σε πα-  
 κογλατωρ ἐν βογνῆ βεν πα κοιτων ογοζ ἢ τῆ  
 μεθνογς αν πικογλατωρ ἐτ λ πα δς ἢ ζαι  
 τηιτ ἐ τοτῆ γσορ ἐζοτε κογλατωρ νιβεν 5  
 νεν νιογρωογ τηρογ ἢτε πικοςμος. φαι  
 ς ἐρ χριὰ αν εῶρεκε ογαι ταμογ εῶβε  
 ῤῚῚ. β. ογνοβι | ιε εῶβε ογὰγαθον ιε φη ἐθ ναθω  
 ἐ σωγ αλλα φη ἐτεννὰμεγὶ ἐρογ ιε φη ἐτεν-  
 ναμοκμεκ ἐρογ βεν πενζητ νεν νενλορις 10  
 μοσ ψαφῆμι ἐρωογ ἢ τῷνογ. Καν ογκογχι  
 ἢ μεγὶ ἢτε παιδιβολος πε αγψανζωλ ἐ πζητ  
 ἢ ογαι ἢτεγψῶπι ἐρε ζθηγ χη ἐ πικογλα-  
 τωρ ἐτενμαγ ἰςχεν πιναγ φηατωβζ ἐ πεγ-  
 ραν ἵμαγατῆ. Καν ἐρε ογνιωτ ἢ στρατεγμα 15  
 ἢτε παιδιβολος κωτ ἐρογ ιε ἢσει ἐ πεγκωτ  
 ψαγι ἢ τῷνογ ἢτεγθορογσωρ ἐβολ ἢ φρητ  
 ῤῚῚ. α. ἢ ογκαπνος | ογοζ εψωπ ἢτεογωψ ὦ τα  
 σωμι τῆατητ ἐ τοτῆ ἢ πικογλατωρ ἐτεν-  
 μαγ ἢτεγψωπι ζωι ἢ βοῖθος ψα πιεζοογ 20  
 ἐτ ἐρ λι ἐβολβεν σωμα. Ογοζ βεν πεκεμογ  
 ον φηατητ ἐ τοτῆ ἢ φτ πιὰγαθος ἢ φρητ  
 ἢ ογδωρον ἐ νανεγ ἢτε ἐρ κληρονομιη ἢ  
 πιωνῆ ἢ ενεζ. Αγ ἐρ ογὼ ἢσε παιδιβολος  
 εφοι ἢ πμοτ ἢ τῆογναχη ογοζ πεσαγ νας 25  
 σε ματαμοι ζω ἐ παιρωμι ἢ παι ρητ ἐπι  
 δε γαρ κατα φρητ ἐρε σω ἢμος ογνιωτ  
 ῤῚῚ. β. ἢ ραμαδὸ πε παι ρωμι | δε ἐρ ογὼ ἢσε

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 ΚΩ†. Ν ΠΕΝΖΟ È ΠΣΑ Ν †ΑΝΑΤΟΛΗ ΝΤΕΝΨΛΗΛ  
 ΝΤΕΝ† Ν ΟΥΠΡΟΣΕΥΧΗ Ν ΠΕΜΘΟ Ν ΠΟΣ ΕΡΕ  
 ΕΡ ΟΜΟΛΟΓΙΝ Ν ΦΗ ÈΤ ÀΡΕ ΜΕΓΙ ÈΡΟQ ΉΕΝ  
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 ΝΕΜ †ΣΖΙΜΙ ÈΤ Α ΠΕΣΖΑΙ ΤΗΙΣ È ΤΟΤQ ΟΥΟΣ  
 †ΝΑΤΑΣΘΟΙ ΑΗ ΧΕ ΕΘΡΕ ΜΕΓΙ Ν ΠΑΙ ΡΗ† ÀΛΗΙ  
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 ρ̄π. Α. ÈΘ ΝΑΤΑΜΟ | ÈΠΙΚΟΥΛΑΤΩΡ Ν ΖΟΥΒΕΖΟ ΜΕΝΕΝ-  
 ΣΩΣ ΝΤΕ ΕΡΕΤΙΝ ΝΙΜΟQ È ΟΥΒΟΗΙΑ ΝΕ ΟΥΟΣ  
 Ν ΝΑΨ† Ν ΣΑ ΤΖΗ. ΠΕΧΕ ΠΙΔΙΑΒΟΛΟΣ ΝΑΣ  
 ΧΕ ΔΥ† ΝΤΟΛΗ ΝΗΙ ΗΑ ΤΖΗ ΝΠΑΤΟΥ ΜΟΡ† Ν 15  
 ΠΑΙ ΣΧΗΜΑ ÈΘ ΟΥΑΒ ΧΕ ΧΑΣ Ν ΝΑΦΩΡΨ Ν  
 ΝΑΣΙΣ ÈΒΟΛ È ΨΛΗΛ ΨΑ †ΤΑΣΘΟΙ È ΤΑΜΟΝΗ  
 ΟΥΔΕ ΕΨΤΕΜΟΥΩΜ ΝΕΜ ΖΛΙ Ν ΚΟΣΜΙΚΟΝ ÈΨΩΠ  
 Q ΕΡ ΦΟΡΙΝ ΑΗ Ν ΠΕΝΣΧΗΜΑ. ΑΕ ΕΡ ΟΥΩ  
 ΝΣΕ ΕΥΦΗΜΙΑ ΠΕΧΑΣ Ν ΠΙΔΙΑΒΟΛΟΣ ΧΕ ÈΠΙ ΔΗ 20  
 ÀΡΕ ΣΟΣ ΝΗΙ ΧΕ ΦΗ ÈΘ ΝΑ ÀΡΕΖ È ΠΙΝΟΜΟΣ  
 ρ̄π. Β. ΤΗΡQ ΝΤΕΡΖΕΙ | ΉΕΝ ΟΥΖΩΒ Ν ΟΥΩ† ΔQΨΩΠΙ  
 Ν ΕΝΟΧΟΣ ΝΙΜΩΟΥ ΤΗΡΟΥ. ΝΘΟ ΖΩΙ ΔΙΤΑΖΟ  
 ΉΕΝ ΡΩ ΝΙΜΙΝ ΝΙΜΟ ÀΡΕ ΕΡ ΠΑΡΑΒΕΝΙΝ Ν †ΕΝ-  
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 ΙΣΧΕΝ ΠΕΝΕΖ. ΠΙΔΙΑΒΟΛΟΣ ΔΕ ΠΕΧΑQ ΝΑΣ ΧΕ  
 ΑΨ ΝΕ ΝΙΕΝΤΟΛΗ ÈΤ ΔΙ ΕΡ ΠΑΡΑΒΕΝΙΝ ΝΙΜΩΟΥ



ΜΑΤΑΜΟΙ ΝΙΜΟΝ ΤΗΝΑΤΟΥΝΟC ΟΥΝΙΩΤ Ν ΧΩΝΤ  
 ΝΤΕ ΦΜΟΥ ΕΞΡΗΙ ΕΧΩ ΑΡΕ ΨΤΕΜ ΟΥΟΝΖΟΥ  
 ΕΡΟΙ ΤΗΟΥ. ΑC ΕΡ ΟΥΩ ΝΧΕ ΕΥΦΗΜΙΑ ΤCΥΝ-  
 ρηλ. α. κλητικη πεχασ η παιδιβολοC | χε η ψορπ  
 ΜΕΝ Α ΠΕΝCΩΤΗΡ Η ΑΓΑΘΟC ΖΟΝΖΕΝ Ε ΤΟΤΟΥ 5  
 Η ΝΕΦΜΑΘΗΤΗC ΕΦΟΥΩΡΠ ΝΙΜΩΟΥ ΕΒΟΛ Ε ΖΙΩΙΩ  
 ΧΕ ΠΗΙ Ε ΤΕΤΕΝΝΑΨΕ ΝΩΤΕΝ ΕΒΟΥΝ ΕΡΟΥ ΑΡΙ  
 ΑCΠΑΖΕCΘΕ ΝΙΜΟΥ ΟΥΟC ΑΧΟC ΧΕ ΤΖΙΡΗΝΗ Η  
 ΠΑΙ ΗΙ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΨΩΠΙ Η ΗΗΤΩ ΟΥΟZ  
 ΕΨΩΠΙ ΝΙΜΟΝ ΜΑΡΕ ΤΕΤΕΝ ΖΙΡΗΝΗ ΚΟΤC ΕΡΩΤΕΝ. 10  
 ΟΥΚ ΟΥΝ ΑΖΟΝΖΕΝ Ε ΤΟΤΟΥ ΟΗ ΕΘΡΟΥ ΨΛΗΛ  
 ΗΕΝ ΠΙΜΑ ΕΤΟΥ ΝΑΖΩΛ ΕΡΟΥ ΟΥΟZ ΟΗ ΕΘ-  
 ΡΟΥΟΥΩΜ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΒΗΛ Ε ΗΗ ΕΤ  
 ρηλ. β. αγχε α ηχc εβολ χε ηπε ρι ηεν | τcαρz  
 ΕΧΩ ΝΙΜΟC ΧΕ ΖΩΒ ΝΙΒΕΝ ΕΤΟΥΝΑΧΑΥ ΗΑ 15  
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 Ε ΤΟΤΕΝ ΗΕΝ ΝΕΦΕΠΙCΤΟΛΗ ΕΧΩ ΝΙΜΟC ΧΕ  
 ΨΛΗΛ ΗΕΝ ΟΥΜΕΤΑΘΜΟΥΝΗΚ ΟΥΟZ ΨΕΠ ΖΜΟΤ  
 ΗΕΝ ΖΩΒ ΝΙΒΕΝ ΚΕ ΓΑΡ ΡΩΜΙ ΝΙΒΕΝ ΝΤΕ ΦΤ 20  
 ΗΜΑΥ ΧΑ ΤΟΤΟΥ ΕΒΟΛ ΕΥΨΛΗΛ Η ΠΙΕΖΟΥ  
 ΝΕΜ ΠΙΕΧΩΡZ. ΕΨΩΠ ΔΕ ΖΩΙ ΗΘΟ ΟΥCΖΙΜΙ  
 ΟΥΟZ ΝΙΜΟΝ ΝΟΥΝΙ Η ΧΡΟΥ ΖΗΠ Η ΗΗΤ ΤΩΜΙ  
 ρηλ. α. ητενψληλ ευcοπ ουοz μενεuca πιωληλ  
 ΤΗΔΙΝΙ Η ΠΙΚΟΥΛΑΤΩΡ ΕΤΕΜΜΑΥ ΗΤΕΝΑΥ ΕΡΟΥ 25  
 ΟΥΟZ ΗΤΕΝ ΕΡ ΑCΠΑΖΕCΘΕ ΝΙΜΟΥ Η ΡΩΦ ΝΕΜ  
 ΡΩΦ ΕΨΩΠ ΖΟΛΩC ΤΕ ΗΠΩΑ ΗΧΟΥΩΤ ΕΒΟΥΝ  
 ΗΕΝ ΠΕΦΖΟ. ΠΙΔΙΒΟΛΟC ΔΕ ΕΤΑΦΕΜΙ ΧΕ Α

εγφημιὰ †συγκλητικὴ ὀρβεϋ ἐβοῦν caca  
 niven λρκω† ἵσα πηρη† ἵ φωτ ογορ λϋ ερ  
 ρητε ἵ ωβ† ἵ περῖνι λϋ ερ φοριν ἵ ογμορ-  
 φη εσφεινοῦτ ἐμαϷω. †ςημι δε ετ ται-  
 νοῦτ εγφημιὰ †συγκλητικὴ ἐτασναϷ ἐροϷ σε 5  
 ρπβ. β. λϷωβ† ἕεν περῖνι λς ερ ρο† ἐμαϷω | λςωϷ  
 ἐβολ εςω ἵμος σε παρχηαγγελος μιχανλ  
 ἄρι βοῦθιν ἐροι ἕεν ται ογνοϷ ἵ αναγκη φη  
 ἐταρῆονἕεν ἵ †χομ τηρς ἵτε πιχασι ἄρι  
 βοῦθιν ἐροι σε κςωοῦν ὡ πῶς σε ἵθοκ πε 10  
 ἐτ λ παμακαριος ἵ ραι τητ ἐ τοτ κ ἕα  
 τηρ ἵπατ ἐρῖ ἐβολἕεν σωμα σε χας ἐκεϷωπι  
 εκρωις ἐροι ογορ εκοι ἵ σβτ ἐτ ταρρηοῦτ  
 ἐβολρλ ἐπιβοῦλη νiven ἵτε πιχασι. φαι δε  
 ἐτασσοϷ λς ερ σφραγιζην ἵμος ἕεν φραν 15  
 ρπγ. α. ἵ φωτ nem πωρη nem πιπῶλ ἐθ ογλβ  
 ογορ ἕεν †ογνοϷ ἄ πιδιἄβολος βωλ ἐβολ  
 nem νερῆνεργιἄ τηροϷ ἵπερςῖθο ἐβολ ἵ φρη†  
 ἵ ογστασοῦλ. Menensa ναι δε ἄ πιδιἄβολος  
 ογονρϷ ἐρος menensa ογχοϷ ἐροι ἵ πεμοτ 20  
 ἵ ογρωμι ἵ ἐθωϷ ερϷνοϷ ἐμαϷω ἐρε ογ-  
 μορφη ἵμοϷ ἵ φρη† ἵ ογβιε ἵ βαεμπι ερε  
 νερβαλ ἵερ ἵ σνοϷ ἐμαϷω ἐρε πιρῶι ἵτε  
 τεϷ αφε τες ἐ πῶι ἵ φρη† ἵ ογριρ ἵτωοϷ  
 ἐρε ογρηϷ ἵ ρο ἕ ἵοκεμ ἕεν τερςιχ ἐροι 25  
 ρπδ. β. ἵ χαιε ἐμαϷω. Ογορ ἐταρῶρι ἐρατϷ | ἵ  
 περςῖθο ἐβολ ἄ περςῶιων ϷωϷ ἐβολ ναρ-  
 ρας ἐμαϷω. Εγφημιὰ δε †συγκλητικὴ

ἔτασναγ ἔροq ἔταqωιβ† βεν πεqῖνι βεν †ου-  
 νογ ασzωλ ἔρογν ἔ πεσκοιτων ασὰμοι ἢ  
 †ζικων ἔρε πιλγμνι ἢτε παρχηὰγγελος ἔθ  
 ογав миханл ер ζωγραφιν ἔρος ασωπι ασ  
 ер амалнх ἔβογн ἔρος ασωω ἔβολ есхω 5  
 ἢμος ze παρχηαγγελος ἔθ ογав миханл  
 ἀρι βοηθιν ἔροι ἢτεκναzμετ ἢ τοτq ἢ πιса-  
 ἢχροq. Πιδιὰβολος δε азωπι еqḗρι ἔρατq  
 рпд. а. савол | ἢ φρο ἢ πικοιτων ἔπι δι ἢπε qхем-  
 сом ἢ zωλ ἔβογн εḗβε πωογ ἢ παρχηὰг- 10  
 гелос ἔθ ογав миханл ἔταqμαz πικοιτων  
 азтаде πεqтнв zичен πεqωαι азсеκѣρωоу  
 ἔβολθεν πεqзебωαι еqωω ἔβολ еqхω ἢμος  
 ze ὦ βιὰ ογ πε †ηαλιq ἢε εγφнмиὰ αλι ἔ-  
 βογн ωа ро ειογωω ἔ ер zал ἢμο оγоз 15  
 ἢтасоки ἔ πтако nemni λичем† ἔρε θρηоу†  
 ἔροι εḗβε тαι φоxi ἢ ωе ἀρε ἀμοι ἢμος ἢ  
 ωорп мен λитоγнос пилос ἢте нноγдαι  
 рпд. в. ἔxен месiас φн ἔт оγмоу†е ἔроq ze пхс  
 еимегῖ ннι пе ze †ηαωκωρq ἢτεqхом азѣ- 20  
 виои nem та сом тнрс ѣатен пωе ἢте пи-  
 таγрос Оγоз ἰсхен ωорп ἀнок пе ἔт ли ер  
 zал ἢ адам nem еγὰ λιοροу ер параванин  
 ἢ †ентолн ἢте φ† λιαитоу ἢ ωеммо ἔ пи-  
 парадисос nem нма ἢ ωωпи ἢ оγωини. Анок 25  
 он пе ἔται ер zал ἢ на аггелос ωат оγ-  
 зитоу ἔβολθεν πογωоу ἀнок пе ἔται ре  
 нιὰφωφ ерновι ωанте φ† qотоу ἔβολθεν

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 ῤῥῆ. α. ΝΙΡΕΜΣΟΔΟΜΑ ΝΕΜ ΓΟΜΟΡΡΑ | ΝΕΜ ΘΕΣΩΙΜ  
 ΝΕΜ ΖΩΒΟΙΝ ΕΘΡΟΥ ἶΡΙ ἢ ΝΑΙ ΝΙΩ† ἢ ΠΑΡΑ-  
 ΝΟΜΙΑ ΨΑἸΝΤΕ Φ† ΖΩΟΥ ἘΣΩΟΥ ἢ ΟΥΧΡΩΜ  
 ΝΕΜ ΟΥΘΗΝ ἸΤΕΡΦΟΤΟΥ ἘΒΟΛ. ἌΝΟΚ ΠΕ ἘΤΑΙ- 5  
 ΤΑΜΕ ἸΕΖΑΒΕΛ Ἐ ΦΝΟΒΙ ΔΙΩΤΕΒ ἢ ΠΙ ΚΕ ΑΧΑΒ  
 ΝΕΜΑΣ ΉΕΝ ΤΕΣ ΠΑΡΑΝΟΜΙΑ. ἌΝΟΚ ΠΕ ἘΤΑΙ-  
 ΤΟΥΝΟΣ ΝΕΝΩΗΡΙ ἢ ΠΙΣῪ ἘΣΕΝ ΔΑΡΩΝ ΑΥΨΩΠΙ  
 ΕΥ† ἸΚΑΖ ΝΑΦ ΨΑΤΕ ΦΘΑΜΙΔ ΝΩΟΥ ἢ ΟΥΜΑΣΙ  
 ἸΤΟΥΨΕΜΨΙ ἸΜΟΦ Ἐ Ἄ Φ† ΣΩΝ† ἘΡΩΟΥ ΟΥΟΣ 10  
 ΑΥΦΟΤΟΥ ἘΒΟΛ. ἈΠΛΩΣ ΝΟΒΙ ΝΙΒΕΝ ἌΝΟΚ ΠΕ  
 ῤῥῆ. β. ἘΤΑΙΘΡΟΥΨΩΠΙ. Ω ΜΙΧΑΗΛ ΜΗ ἸΘΟΚ ΔΗ ΠΕ |  
 ἘΤΑΚΣΑΤ ἘΒΟΛΉΕΝ ΤΦΕ ΝΕΜ ΝΑ ΑΡΓΕΛΟΣ ΑΥΨΙΤ  
 ἘΉΡΗΙ Ἐ †ΛΥΜΗΝ ἢ ΧΡΩΜ ἘΘ ΜΟΣ. Ω ΜΙΧΑΗΛ  
 ἸΣ ΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΔΙΧΑΥ ΝΑΚ ΔΗΨΩΠΙ ἸΖΗΛ 15  
 ΕΜΗΝ ΝΕΜ ΝΑΙ ΉΕΝ ΠΙΔΗΡ ἸΜΑΥᾶΤΕΝ ἘΝΣΟΡ  
 Ε ΝΗ ἘΤΕΝΝΑΨΣΕΜΣΟΜ ἸΤΑΖΩΟΥ. ΟΥΑΙ ΉΕΝ  
 ΟΥΠΟΡΝΙΑ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤΝΩΙΚ ΟΥΑΙ ΉΕΝ  
 ΟΥΛΑΝΩ ἢ ΝΟΥΣ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΚΑΤΑΔΑΛΙΑ  
 ΟΥΑΙ ΉΕΝ ΟΥΧΡΟΦ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΜΕΤΣΑΝΚΟΤΣ 20  
 ΟΥΑΙ ΉΕΝ ΟΥΧΟΣ ΚΕ ΟΥΑΙ ΉΕΝ ΟΥΕΛΚΨΑΙ ΟΥΑΙ  
 ΉΕΝ ΟΥΒΙΟΥΓΙ. ΕΨΩΠ ΔΗΨΑΝἸΜΙ ΣΕ ἸΠΕ ΝΨ-  
 ῤῥῆ. γ. ΣΕΜΣΟΜ ἘΡΟΦ | ΉΕΝ ΟΥΧΟΡΣΕ Ἰ ΠΑΙ ΡΗ† ΨΑΝ-  
 ἸΝΙ ἘΖΡΗΙ ἘΣΩΦ ἢ ΟΥΖΙΝΙΜ ΕΦΩ ΣΕ ΧΑΣ ἸΝΕΦ-  
 ΡΩΙΣ ἸΤΕΦ ΕΡ ΟΥΣΟΠ ἢ ΨΛΗΛ ΉΑ ΝΕΦΝΟΒΙ. 25  
 ΖΗΠΠΕ ΛΟΙΠΟΝ ΔΗΧΩ ἸΤΦΕ ΝΕΜ ΠΙΚΑΖΙ ΝΑΚ  
 ΕΨΤΕΜΘΡΕΝΝΑΥ Ἐ ΠΕΚΖΟΧ Ε ΤΕΚΜΟΡΦΗ † ΖΟ†  
 ΝΑΝ ἘΜΑΨΩ ΟΥΟΣ ΤΕΚΣΤΟΛΗ ἘΤ ΉΕΝ ΤΑΙ ΖΩΓ-



ΤΕΡΑΣΕ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ἢΝΑΙ ἢΤΕΡ  
 ΕΡ ΒΟΗΘΙᾨ ἘΡΟΜΠΙ ἘΞΟΥΘ ἘΤΕΜΜΑΥ. ΜΑΙ ΔΕ  
 ΕΣΣΩΤΕΜ ἘΡΩΟΥ ἢΧΕ ΤΣΖΙΜΙ ἢ ΣΑΒΗ ἘΤΕΜΜΑΥ  
 ΑΣΒΙ ΝΑΣ ἢ ΤΣΙΚΩΝ ἢΤΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙ-  
 ΧΑΗΛ ΑΣΒΟΣΙ ἢΣΩΦ ΣΑΒΟΛ ἢ ΦΡΟ ἢ ΠΕΣΚΟΙΤΩΝ 5  
 ΟΥΟΣ ἘΝ ΤΟΥΝΟΥ ΑΦ ΕΡ ΑΘΟΥΩΝΖ ἘΒΟΛ ἢ  
 ρππ. α. ΠΕΣΜΘΟ ΤΣΖΙΜΙ ΔΕ ἘΤ | ΤΑΙΝΟΥΤ ἘΤΕΜΜΑΥ  
 ΕΥΦΗΜΙΑ ΤΣΥΝΚΛΗΤΙΚΗ ΑΣΩΩΠΙ ΕΣΙΡΙ ἢ ΖΑΝΤΖΟ  
 ΝΕΜ ΖΑΝΩΛΗΛ ΕΥΩΩ ἢ ΠΙΞΟΥΟΥ ΝΕΜ ΠΙΞ-  
 ΧΩΡΖ ἢΧΕΝ ΠΙΞΟΥΟΥ ἘΤ Α ΠΙΔΙΑΒΟΛΟΣ ΩΕ ΝΑΦ 10  
 ἘΒΟΛ ΖΑΡΟΣ ΩΑ ΠΙΞΟΥΟΥ ἘΤΑΦΧΟΣ ΧΕ ΤΗΝΟΥ  
 ἢΤΑΤ ΝΕΜΕ ἘΤΕ ΣΟΥ ἢΒ ἢ ΠΑΩΝΙ ΠΕ. ΟΥΟΣ  
 ΝΑΣΤΖΟ ἢ ΦΤ ΠΕ ΝΕΜ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ  
 ΟΥΑΒ ΜΙΧΑΗΛ ΕΘΡΕΦΩΩΠΙ ΝΑΣ ἢ ΒΟΗΘΟΣ ΝΕΜ  
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 ρππ. β. ΣΟΒΤ ἢ ΝΗΕΤΟΥ ΝΑ ΕΡ ΧΡΙΑ | ἢΜΟΦ Ἐ ΠΩΑΙ  
 ἢ ΜΙΧΑΗΛ ἢΤΕ ΤΠΡΟΣΦΟΡΑ ΝΕΜ ΤΑΠΑΡΧΗ ἢΤΕ  
 ΠΙΛΑΟΣ ἘΝ ΠΙΤΟΠΟΣ ἢΤΕ ΠΣΟΒΤ ἢ ΝΙΣΝΗΟΥ  
 ἘΝ ΠΙΜΑ ἢ ΩΩΠΙ ΜΕΝΕΝΣΑ ΤΣΙΡΗΝΗ ΑΠΛΩΣ 20  
 ΑΣΦΙ ΦΡΩΟΥΩ ἢ ΠΩΑΙ ἢ ΚΑΛΩΣ ΚΑΤΑ ΠΕΤΣΩΕ  
 ἘΠΙ ΔΗ ΝΕ ΟΥΡΑΜΑΘ ΤΕ ἘΜΑΩΩ. ΠΙΔΙΑΒΟΛΟΣ  
 ΔΕ ΠΙΜΑΣΤΕ ΠΕΘΑΝΕΦ ἢ ΣΗΟΥ ΝΙΒΕΝ ἢΠΕ  
 ΦΩΦΑΙ ἘΡΟΦ ΕΦΝΑΥ Ἐ ΠΙΑΓΑΘΟΣ ἘΡΕ ΤΑΙ ΣΖΙΜΙ  
 ἢΡΙ ἢΜΩΟΥ ΕΣΣΟΒΤ ἢΜΩΟΥ ΕΘΡΕΣΤΗΙΤΟΥ ἘΝ 25  
 ΠΩΑΙ ἢ ΠΑΡΧΗΑΓΓΕΛΟΣ ἘΘ ΟΥΑΒ ΜΙΧΑΗΛ  
 ρππ. α. ἘΤ Α ΠΙΟΥΩΙΜΙ ἢ ἘΒΟΛ ἢ | ΖΑΝΑΤΟΟΥΓΙ ἢ ΣΟΥ  
 ἢΒ ἢ ΠΑΩΝΙ ἘΤΙ ΕΣΟΖΙ Ἐ ΡΑΤΣ ΕΣΩΛΗΛ ἢ

φηλαγ ἢ ψωρη εσερετιν ἢ φτ ἕεν φραν ἢ  
 παρχηαγγελος μιχαηλ εθρεφδρι ἐ ρατq  
 νεμας ωατ εςωκ ἐβολ ἢ πιωεμωι ἐτας-  
 ριτοτε ἐροq ογορ ἢ τεφναρμεε ε πικοτε  
 τηρογ ἢ τε παιδιβολος. Ζηππε ις παιδιβολος 5  
 αqι αqδρι ἐ ρατ q ἢ πεεεῖθo ἐβολ εφοι ἢ  
 πεμοτ ἢ ογαρχηαγγελος ἐρε ρανηωτ ἢ  
 τενερ ἢ μοq εφμηρ ἢ ογμοεβ ἢ νογβ ριχεν  
 ρπθ. β. τεφτπι εφτοτε ἢ ὠνι ἢ μινι | ερε ογχλομ  
 ριχεν τεqάφε αqθαμιογτε ἐβολἕεν ρανὠνι 10  
 ἢ μαργαριθεε ἐναωε ἢ σογενογ ἐρε ογω-  
 βωτ ἢ νογβ ἕεν τεqειε ἢ ογῖναμ ἀλλα πι-  
 μινι ἢ τε πιεταγρεε εθ ογав χη ριχωq αη.  
 Ἐταqι αqορι ἐρατq ἢ πεεεῖθo ἐβολ εφἕεν  
 παι νηωτ ἢ ωογ ἢ ται μαιη ἐταςηλαγ ἐροq 15  
 αε ερ ροτ ἐμαωω αερε ριχεν πικαρι. Ἴθοq  
 δε αqττοτε αqτογνοεε πεεαq ηαε εε ἢ πε ερ  
 ερροτ ὠ τεειμι ἐτ ταιηογτ ἢ πεεεθo ἢ φτ  
 ρπζ. α. νεμ νεqαγγελος εθ ογав | χερε τεειμι ἐτ  
 α πεεμακαριοε ἢ ραι εεμ ρμοτ ἢ πεεεθo ἢ 20  
 φτ. Ἴθο δε ρωι α πεεμακαριεμοε ωωπι ἢ  
 φρητ ἢ ογλαμπεε εq ερ ογωιηι ἢ πεεεθo ἢ φτ  
 χερε εη ἐτ α νεε εγςια νεμ νεε ἀραπη ωωπι ἢ  
 φρητ ἢ ογεοβτ ἢ ἀδαμαντιηον ε τοικογμενη  
 τηρε εε ἢ νε παιδιβολοε ετ ρωογω ερ ραλ 25  
 ἢ μοε. Αρι πιετεγιν ηηη ὠ τεειμι ἐτ εμα-  
 ρωογτ εε εηηογ ἐβολειτεη φτ πιπαντο-  
 κρατωρ αιηαγ ε νε ωληη ἐτ ἀρεαιτογ ἢ

ῤ̄ξ̄. β. φουγ αγι ε̄ πωωι η̄ πεμθο η̄ φτ̄ | εῡ ερ  
 οῡω̄ῑνῑ ε̄ροτε φρη η̄ ογθα η̄ κωβ η̄ σοπ  
 αῡω̄ω̄πῑ εῡρῑ ακτῑν̄ ε̄βολ̄ ε̄μαω̄ αῡω̄ο̄ρτερ  
 η̄ τ̄αγγε̄λῑ τη̄ρς. Οῡο̄ς̄ αῡο̄γο̄ρπ̄τ̄ ω̄αρο̄ η̄σε  
 φτ̄ οῡο̄ς̄ αῡω̄ η̄ ζαν̄σᾱχῑ η̄η̄ῑ σε̄ η̄τᾱσο̄τοῡ 5  
 νε̄ σε̄ χας̄ η̄τε̄σω̄τε̄μ̄ η̄η̄η̄ ε̄θ̄ η̄αῑ ε̄βολ̄θεν̄ ρω̄ῑ  
 ζῑνᾱ η̄τε̄χῑνῑ η̄ οῡνῑω̄τ̄ η̄ τ̄αῑο̄ η̄ πεμθο η̄  
 φτ̄. Τε̄ σω̄ο̄γν̄ σε̄ αῡκη̄ν̄ ε̄σο̄ς̄ η̄σε̄ φτ̄ σε̄  
 ρ̄σω̄τ̄π̄ η̄σε̄π̄ῑσω̄τε̄μ̄ ε̄ροτε̄π̄ῑω̄ο̄γ̄ω̄ω̄ο̄γ̄ω̄ῑ οῡο̄ς̄  
 ε̄ αῡε̄ ω̄αν̄ ερ̄ αῡτ̄ σω̄τε̄μ̄ η̄σᾱ η̄η̄ ε̄ τ̄νᾱσο̄τοῡ 10

ῤ̄ξ̄λ̄. α. νε̄ αν̄οκ̄ αῡν̄ πε̄ | ε̄τ̄ αῡε̄ ερ̄ αῡτ̄ σω̄τε̄μ̄ η̄σω̄  
 αῡλᾱ φτ̄ πε̄ σο̄β̄η̄ο̄γ̄τ̄ γαρ̄ σε̄ αῡτ̄ σω̄τε̄μ̄ η̄ῑβεν̄  
 αῡω̄ο̄π̄ βεν̄ π̄τᾱκο̄. Αῡε̄ρ̄ οῡω̄ η̄σε̄ τ̄ε̄ζῑνῑ  
 η̄ σᾱβη̄ ε̄ς̄ω̄ η̄ῑμο̄ς̄ σε̄ μᾱτᾱμο̄ῑ σε̄ αῡν̄ε̄  
 η̄ῑσᾱχῑ ε̄τᾱρ̄ζεν̄ζων̄κ̄ ε̄ρω̄ο̄γ̄ η̄σε̄ φτ̄ ε̄ο̄ρε̄κ̄- 15  
 σο̄τοῡ η̄η̄ῑ αν̄οκ̄ τ̄νᾱαῑτοῡ οῡο̄ς̄ η̄τᾱαρ̄ε̄ζ̄  
 ε̄ρω̄ο̄γ̄. Αῡε̄ρ̄ οῡω̄ η̄σε̄ πῑδῑᾱβο̄λο̄ς̄ ε̄ρ̄ω̄  
 η̄ῑμο̄ς̄ σε̄ λ̄ φτ̄ ζον̄ζεν̄ ε̄ το̄τ̄ εῑη̄νο̄γ̄ ε̄βο̄λ̄  
 ζῑ το̄τ̄εῑη̄νο̄γ̄ ζαρο̄ σε̄ ζω̄ ε̄ρο̄ ε̄ρε̄τᾱκο̄ η̄  
 πε̄τε̄ντε̄ πε̄μᾱκᾱρῑο̄ς̄ η̄ ζαῑ αῡε̄ σω̄ η̄ῑμο̄ς̄ σε̄ 20

ῤ̄ξ̄λ̄. β. εῑτ̄ αῡρᾱπ̄η̄ αῡᾱ πο̄γ̄σαῑ | η̄ τε̄ρ̄ψ̄γ̄χη̄. Ῑς̄ πε̄ζαῑ  
 αῡε̄ρ̄ κλη̄ρο̄νο̄μ̄ῑν̄ η̄ η̄ῑᾱρᾱθον̄ η̄τε̄ ο̄μη̄το̄γ̄ρο̄  
 η̄ η̄ῑφ̄η̄ο̄γ̄ῑ. Οῡ γαρ̄ ε̄ρο̄ πε̄ ε̄ πᾱω̄αῑ η̄ η̄αῑ  
 προ̄ς̄φο̄ρᾱ η̄ε̄μ̄ η̄αῑ αῡρᾱπ̄η̄ τη̄ρο̄γ̄ ε̄ρε̄τ̄ η̄ῑμ̄ω̄ο̄γ̄  
 η̄ε̄μ̄ η̄αῑ ω̄λη̄λ̄ ε̄τ̄ ο̄ω̄ ε̄ρε̄ ῑρῑ η̄ῑμ̄ω̄ο̄γ̄. τ̄ οῡ- 25  
 κο̄γ̄χῑ οῡο̄ς̄ αῡᾱ οῡκο̄γ̄χῑ βεν̄ πε̄νῑ μη̄πω̄ς̄  
 η̄τε̄ ερ̄ αῡαῑε̄ με̄νε̄ν̄σᾱ οῡς̄χο̄γ̄. Οῡο̄ς̄ με̄νε̄ν̄σᾱ  
 η̄αῑ ε̄ω̄ω̄π̄ η̄τε̄ πῑδῑᾱβο̄λο̄ς̄ νᾱγ̄ ε̄ρο̄ η̄ παῑ



ρητ̄ ἐρε τ̄αγαπη γναχος ἐρο ἵτερξωρ ἐβολ  
 ἵ πετεντε κατα φρητ̄ ἐταρξωρ ἐβολ ἵ  
 ρξ̄β. α. νιζυπαρχοντα ἵτε ιωβ | Ἐπι δὴ ιωβ ζωφ  
 ναφίρι ἵ παι ρητ̄ ἵ νιζηκι εῶβε φαι λφτακο  
 ἵ πεῖνταφ τηρφ ογος λφβωλ ἵπεφ κε σωμα 5  
 βεν ζανφεντ εγζωοφ νεν νιμκλζ ἵζητ  
 ἵτε νεφωηρι νεν νεφωηρι (sic) λφθε πιη  
 ζηι ἐβρηι ἐξωοφ ογος λγμοφ ἵ ογσοπ ἵ  
 ογωτ. Ισ φη ἐθ ογαν οη δλογβια λφχος ἐροφ  
 εῶβε νιμετναητ ἐ ναφίρι ἵμωοφ εφκωσ ἵ 10  
 νισωμα ἵτε νη ἐτ εφναχεμοφ εγμωγτ  
 εφωμικ ἵμωοφ ἵ πιδιὰβολος χος ἐροφ  
 ρξ̄β. β. αφίρι ἐζηι ἐξωφ ἵ ογμετζηκι κε περ  
 ογραμαδ̄ ἐμαφω πε. Ἐ πβλ̄ε λφθε νιβ-  
 λχερμη ἐχεν νεφβαλ λγλιφ ἵ βελλε μαλλον 15  
 ζανζαλατ̄ αν νε ἵ παι ρητ̄ αλλα ἵθοφ  
 πιδιὰβολος πε νεν ζαν κε δεμων λφ ερ  
 πισμοτ ἵ νιζαλατ̄ λγλιφ ἵ βελλε εῶβε  
 πογχος ἐβογν ἐροφ. λοιπον ταφερι ἐφωπ  
 τερασωτεμ ἵσωι κατα πιογλζσαζηι ἵτε πδς 20  
 ζω ἐρο βεν ναι ζβηογὶ ἵ παι ρητ̄. Αφχος  
 νηι οη ἵχε φτ̄ χε λχος νε χε ζηππε ἵμον  
 ωηρι φωπ νε νεν πεμακαριος ἵ ζαι ἀρις-  
 ρξ̄γ. α. ταρχος πικρατγλατης λοιπον | τωνη ἵτε  
 ζενκι νεν ογρωμη εφταινογτ χε ερε σφο 25  
 ἵ ογωηρι νενμαφ Δε χας ἀρεφανὶ ἐβολβεν  
 σωμα ἵτεφ ερ κληρονομιη ἵ φη τ εντε ογος  
 ἵτεφωπι εφίρι ἵ πεμεγὶ ἀρεφανὶ ἐβολβεν

ϸΩΜΑ ΕΡΕ ΕΡ ΟΥ ΕΡΕ ΟΙ Ν ΑΤ ΩΗΡΙ ΝΙΜΟΝ  
 ΖΛΙ Ν ΖΕΛΠΙΣ ΝΑΩΩΠΙ ΝΕ ΩΔ ΕΝΕΖ. ΟΥΟΣ  
 ΛΦΟΥΑΖΣΑΖΝΙ ΝΗΙ ΟΝ ΝΣΕ ΠΩΣ ΧΕ ΛΣΟΣ ΝΕ  
 ΕΩΩΠ ΤΕΡΑΩΤΕΜ ΝΣΩΙ ΝΤΕ ΖΕΜΣΙ ΝΕΜ ΖΑΙ  
 ΙΕ ΖΕΜΣΙ ΝΕΜ ΗΛΛΑΡΙΧΟΣ ΦΗ ΕΤ ΤΤΩΝ ΝΕΜ 5  
 ρ̄ξ̄ϛ̄. Β. ΟΝΝΟΥΡΙΟΣ ΠΟΥΡΟ | ΖΗΠΠΕ ΓΑΡ ΛΦΟΥΩΩ Ε  
 ΣΩΤ Ν ΠΕΡΣΤΡΑΤΕΥΜΑ ΕΦΟΥΩΩ Ε ΩΛΙ ΝΤΕΦ  
 ΜΕΤΟΥΡΟ Ν ΤΟΤΦ ΟΥΟΣ ΝΤΕΦ ΕΡ ΩΣ Ε ΝΙΧΡΗΜΑ  
 ΤΗΡΟΥ ΝΤΕ ΝΙΡΩΜΕΟΣ ΤΣΙΜΙ ΔΕ ΕΤΕΜΜΑΥ Ν  
 ΣΑΒΕ ΕΥΦΗΜΙΑ ΑΣΕΡ ΘΑΝΕΣΘΕ Ε ΝΙΜΕΤΣΑΝΚΟΤΣ 10  
 ΝΤΕ ΠΙΔΙΑΒΟΛΟΣ ΟΥΟΣ ΑΣΕΜΙ ΧΕ ΝΘΟΥ ΠΕ ΕΤ  
 ΣΑΧΙ ΝΕΜΑΣ ΖΙΤΕΝ ΝΕΦΣΑΧΙ ΕΘ ΜΕΖ Ν ΠΑΘΟΣ  
 ΝΘΟΣ ΔΕ ΠΕΧΑΣ ΝΑΦ ΧΕ ΜΑΤΑΜΟΙ ΧΕ ΑΣΣΗΟΥΤ  
 ΝΘΩΝ ΗΕΝ ΝΙΓΡΑΦΗ ΧΕ ΝΠ ΕΡ Τ ΑΓΑΠΗ ΟΥΔΕ  
 ΠΡΟΣΦΟΡΑ ΙΕ ΧΕ ΝΠ ΕΡ ΩΛΗΛ ΙΕ ΧΕ ΖΕΜΣΙ 15  
 ρ̄ξ̄δ̄. Α. ΝΕΜ ΖΑΙ Β ΚΕ ΓΑΡ ΤΕΝΧΙΜΙ Ν ΦΤ ΕΦΖΟΝΖΕΝ  
 ΝΑΝ ΗΕΝ ΟΥΜΗΩ Ν ΜΑ ΧΕ ΩΑΡΕ ΤΑΓΑΠΗ ΖΩΒΣ  
 ΕΒΟΛΖΙ ΧΕ Ν ΟΥΜΗΩ Ν ΝΟΒΙ ΟΥΟΣ ΟΝ ΧΕ ΠΙΝΑΙ  
 ΩΑΦΩΟΥΩΟΥ ΝΙΜΟΦ ΖΙΣΕΝ ΤΚΡΙΣΙΣ ΟΥΟΣ ΟΝ  
 ΤΕΝΣΩΤΕΜ Ε ΠΙΠΡΟΦΗΤΗΣ ΕΦΩΩ ΕΒΟΛ ΕΦΧΩ 20  
 ΝΙΜΟΣ ΧΕ ΨΑΙ Ν ΝΕΤΕΝΘΥΣΙΑ ΝΑΩΕ ΝΩΤΕΝ  
 ΕΒΟΥΝ Ε ΝΕΦΑΓΛΗΟΥ ΟΥΟΣ ΟΝ ΚΕ ΜΑ ΧΕ ΟΥΘΥ-  
 ΣΙΑ ΝΕΜ ΣΜΟΥ ΕΘ ΝΑΤ ΩΟΥ ΝΗΙ ΟΥΟΣ ΟΝ ΧΕ  
 ΤΘΥΣΙΑ ΝΤΕ ΠΩΣ ΟΥΖΗΤ ΕΦ ΟΥΑΒ ΠΕ ΟΥΟΣ ΟΝ  
 ΤΕΝΣΩΤΕΜ Ε ΠΑΓΛΟΣ ΠΙΡΕΦΤΣΒΩ ΕΦΖΙΩΙΩ 25  
 ρ̄ξ̄ε̄. Β. ΝΑΝ | ΗΕΝ ΝΕΦΣΑΧΙ ΕΤ ΖΟΛΧ ΧΕ ΩΛΗΛ ΗΕΝ  
 ΟΥΜΕΤΑΘΜΟΥΝΚ ΟΥΟΣ ΩΕΠ ΖΜΟΤ ΗΕΝ ΖΩΒ  
 ΝΙΒΕΝ ΟΥΟΣ ΟΝ ΔΚΣΟΣ ΝΗΙ ΧΕ ΖΕΜΣΙ ΝΕΜ ΖΑΙ

CNAΥ Ì ŵOPΠ MEN KE OΓAI ÈTAKTAOY È  
 ΠEΦPAN XE ZEMCI NEMAQ OYZEPETIKOC ΠE Ì  
 AΘHOY† ΦAI EPÈ Φ† NATAKOY ATΩHE ΩCK  
 ÌTEY† Ì OYXALINOYC È PΩY ÌTEPQONZQ HEN  
 ΠIΠEΛAPOC ÌTE ΦIOM OYOZ ÌTEPΘEBIOY NEM 5  
 TEYXOM THPC HA PATQ Ì ΠIEYCEBHC ONHOY-  
 POC ΠAλIH ΔE ON EΘBE ΠIMAZ B Ì ZAI COLO-  
 PΞE. A. MΩH TAMO ÌMON È ΦAI HEN | ΠIΦYCIΔOPOC  
 XE APÈ ΠΩOPΠ Ì ZAI ÌTE †BPOMΠΩΔ MOY ÌΠ  
 ACZEMCI NEM ZAI Ì KE COΠ AλλA ΞACΩE HAC 10  
 È ΠΩAQE ÌTEC EP ZHIBI ΞA ΠEZOY Ì ΠECMOY  
 ECTAMO ÌMON XE ÌΠ APÈ ΠPEHOC Ì NIΔBOKI  
 ZEMCI NEM ZWOY† Ì ΞEMMO ÈBHΛ È OYZWOY†  
 Ì OYOT OYOZ Ì ΦPH† È ΞANAIC Ì ΦΩB Ì  
 HENZBWC ZIXEN OYCON ÌTAN ZOYAN AQΩANMOY 15  
 ΦAI ΠE Ì ΦPH† ÀPEΩAN ΠZAI Ì OYΔBOKI MOY  
 ΞACINI Ì ΠECΔAC ÈBOΛ ÌMIN ÌMOC Ì TECPABQ  
 PΞE. B. HEN ΠECIEB Ì ΦAT | XE XAC ACΩANΩΩ ÈBOΛ-  
 HEN TECACTI ÌTE OYON NIBEN ÈMI XE ÌMON  
 TEZAI ÌMAΓ ÈΘBE ΦAI ÀPEΩAN OYΔBOK 20  
 OYΩΩ È OTIC Ì XONC ΞACΩΩ ÈBOΛ Ì TOYHOY  
 OYOZ ΞAYCΩTEM È TECCMH OYOZ ΞAYÈMI XE  
 OΓAI OYΩΩ È OTIC Ì XONC ZITEN ΠECΔAC ÈT  
 ΦOPX ΠAI PH† ΞAYΘWOY† È POC ÌXE ΠIΔBOK  
 THPOY ÌTOYΩOΠI HAC Ì BOHΘOC OYOZ ÌCE 25  
 EP. EΠITIMAN Ì ΦH ÈΘ OYΩΩ È OTIC Ì XONC  
 EΘBE ΦAI ÀPEΩAN NIΔWOYI NAΓ È NIΔBOK  
 PΞE. A. EYΘOYHT Ì ΠAI PH† | EYΩΩ ÈBOΛ EYOYΩΩ

È ΕΡ ΕΠΙΤΙΜΑΝ ΜΙ ΦΗ ΕΘ ΟΥΩΩ È ΒΙΤΣ Ν  
 ΧΟΝΣ ΧΕ ΕΦΟΥΩΩ È ΕΡ ΖΑΛ ΜΙ ΦΗ ÈΤ Α ΦΤ  
 ΖΟΝΖΕΝ ΜΙΜΟΦ È ΤΟΤΟΥ ΨΑΥΧΟΣ ΝΧΕ ΜΙΛΛΩΟΥΙ  
 Ν ΑΤ ΖΗΤ ÈΤΕΜΜΑΥ ΧΕ ΕΡΕ ΝΙΔΒΩΚ ΙΡΙ Ν  
 ΟΥΖΟΠ ΜΙ ΦΟΥΓ ΝΣΕΦΩΟΥΝ ΑΝ ÈΡΕ ΝΙΔΒΩΚ 5  
 ΟΥΩΩ È ΕΡ ΕΠΙΤΙΜΙΑΝ ΜΙ ΦΗ ÈΤΑΦΟΥΩΩ È ΕΡ  
 ΝΟΒΙ Ν ΘΗ ÈΤ Α ΠΕΣΖΑΙ ΜΟΥ ΛΟΙΠΟΝ ΝΝΕ  
 ΣΩΩΠΙ ΜΙΜΟΙ ÈΝΕΖ È ΘΩΒ ΝΕΜ ΟΥΓΑΜΟΣ ΝΤΕ  
 ΠΑ ΒΣ Ν ΖΑΙ ΑΡΙΣΤΑΡΧΟΣ ΟΥΔΕ Ν ΤΗΝΑΧΑ ΤΟΤ  
 ρ̄ξ̄δ. Β. ÈΒΟΛ ΑΝ ΗΕΝ ΝΑΠΡΟΣΦΟΡΑ ΝΕΜ ΝΑΔΓΑΡΗ ΝΑΙ 10  
 ÈΤ ΕΦΙΡΙ ΜΙΜΩΟΥ ΗΑ ΤΗΗ ΝΠΑΤ ΕΦΜΟΥ ΝΧΕ  
 ΠΑ ΜΑΚΑΡΙΟΣ Ν ΖΑΙ ΗΕΝ ΦΡΑΝ ΜΙ ΠΙΑΡΧΗ-  
 ΑΓΓΕΛΟΣ ÈΘ ΟΥΛΒ ΜΙΧΑΗΛ ΠΛΗΗ ΜΑΤΑΜΟΙ ΧΕ  
 ΝΘΟΚ ΝΙΜ ΜΙ ΠΑΙ ΡΗΤ ΑΚ ÈΚ ΕΡ ΦΟΡΙΝ ΜΙ ΠΑΙ  
 ΝΙΩΤ ΝΩΟΥ Ν ΤΑΙ ΜΑΙΩ ΙΕ ÈΤΕΚΙ ÈΒΟΛ ΘΩΗ 15  
 ΙΕ ΝΙΜ ΠΕ ΠΕΚΡΑΝ ÈΠΙ ΔΗ Α ΠΕΚΣΙΝΙ ΨΑΡΟΙ  
 ΑΦΘΟΟΡΤΕΡ ÈΜΑΨΩ Αφ ΕΡ ΟΣΩ ΝΧΕ ΠΙΔΙ-  
 ΒΟΛΟΣ ΕΦΣΩ ΜΙΜΟΣ ΧΕ ΜΗ ΝΘΟ ΟΗ ΠΕ ÈΤ ΑΡΕΤΙΝ  
 ρ̄ξ̄ε. Α. ΝΤΕΝ ΦΤ ΙΣΧΕΝ ΠΙÈΖΟΟΥ ÈΤ Α ΠΙΔΙΔΒΟΛΟΣ | Ι  
 ΨΑΡΟ ΕΦΟΙ ΜΙ ΠΕΜΟΤ Ν ΤΜΟΝΑΧΗ ΕΦΟΥΩΩ 20  
 È ΕΡ ΖΑΛ ΜΙΜΟ ΜΗ ΜΠ ΕΦΣΟΣ ΝΕ ΧΕ ΤΗΝΟΥ  
 ΨΑΡΟ Ν ΣΟΥ ΙΒ ΜΙ ΠΑΩΝΙ ÈΤΕ ΦΑΙ ΠΕ ΠΕΖΟΟΥ  
 ΜΙ ΠΙΑΡΧΗΑΓΓΕΛΟΣ È ΑΦΣΟΣ ΝΕ ΧΕ ΠΙΑΡΧΗ-  
 ΑΓΓΕΛΟΣ ΜΙΧΑΗΛ ΣΡΩΤΦ ΑΝ ΜΙ ΠΙÈΖΟΟΥ ÈΤΕΜ-  
 ΜΑΥ ΕΦΦΑΒΤ ΜΙ ΠΕΜΘΟ ΜΙ ΦΤ ΕΘΒΕ ΝΙΜΩΟΥ 25  
 ΝΤΕ ΦΙΑΡΟ ΝΕΜ ΝΙΜΟΥ Ν ΖΩΟΥ ΝΕΜ ΝΙΩΤ  
 ΤΗΝΟΥ ΧΕ ΑΝΟΚ ΠΕ ΜΙΧΑΗΛ ΠΙΑΡΧΗΑΓΓΕΛΟΣ ÈΤ  
 Α ΠΒΣ ΟΥΟΡΠ ΨΑΡΟ ΕΘΡΙΨΩΠΙ ΕΙ ΕΡ ΒΟΝΘΙΝ

ἔρο ὡατε φρη ζωτπ ἢ φοογ σε χας ἴνε  
 ῥζζ. β. ρὶ ἴχε πιχερης ἔτ ζωογ | ἴτερ ερ π ἔτ ζωογ  
 νε Ἔθε φαι π ετ σϋνε πε ἴτει ἴτε ογωωτ  
 ἴμοι σε λιχω ἴσωι ἢ τα αρρελι λι ὡρο Λε  
 ερ ογὼ ἴχε εγφημιὰ †συγκλητικη πεχας 5  
 ναρ σε λισωτεμ ἕεν πιεγαγγελιον ἔθ ογαν  
 σε ἕεν πιχογ ἔτ α παιδβολος † ἢ πεφογοι  
 ἔ πενωτηρ ἢ αρθος εθρερ ερ πιραζιν  
 ἴμορ Αρχος ναρ ζωρ σε φαρτικ ἴτεκογωωτ  
 ἴμοι ἀνοκ †να† νακ ἢ νιμετογρωογ τηρογ 10  
 ἴτε πικοςμος νεν πογὼογ Ογορ ἀ πᾶς ἐμι  
 ῥζη. α. ἢ †ογνογ σε ογσα ἢ πετρωογ νε | αρ ερ  
 ἐπιτιμαν ναρ μηπως ἴθοκ πε φη ἔτεμμαγ  
 εκογωω ἔ ἔρ ραλ ἴμοι Αρ ερ ογὼ ἴχε  
 παιδβολος σε ανοκ αν πε φη ἔτεμμαγ ἴνε 15  
 σωωπι ἴμοι ἔνερ ἢ αω ἢ ρη† ερε φη  
 ἔτεμμαγ νασιμι ἢ παι νιω† ἢ ωογ ἔ †ερ  
 φοριν ἴμορ Ισxen πιναγ ραρ ἔταρ ερ ατ  
 σωτεμ ἴσα †εντολη ἴτε πῶς αρχωητ ἔρορ  
 αρογαρσαρνη νηι ἀνοκ μιχανη λιβαωρ ἔβολ 20  
 ἴπερ ὡογ τηρ Λε ερ ογὼ ἴχε †εζιμι  
 ῥζη. β. ἔτταινογτ εσχω ἴμος σε ἴχε ἴθοκ | πε  
 μιχανη αρθων πινημι ἴτε πισταγρος ερ  
 ριxen πεκωωωτ κατα πιρη† ἔ †ναγ ἔρορ  
 ερφοτρ ἔ ται ρικων ερε πιχαρκτηρ ἴτε 25  
 μιχανη φοτρ ἔβολ ἔρος Αρ ερ ογὼ ἴχε  
 παιδβολος ερσω ἴμος σε ναι· ζωγραφια  
 εγογωω ἔ ταλε κοσμησις ἔσωογ ἴχε νιζω-

γραφος σε χας ερε τουτεχνηι ναβι ωου η  
 ζουδ̄ επι δη πιμινῑ ντε πισταγρος η̄ τοτεν  
 αν ουδε̄ βεν̄ φαρρελῑ τηρς̄ Λς̄ ερ̄ οῡω̄ η̄σε  
 εγφημῑᾱ εςσω̄ η̄μος̄ σε̄ η̄ αω̄ η̄ ρη̄τ̄ φ̄νατεν-  
 ρ̄ξ̄θ̄. α. ζουτ̄ νεκσᾱι | κε̄ γαρ̄ ματοῑ νιβεν̄ ε̄θ̄ νᾱι 5  
 ε̄βολ̄ ζιτεν̄ πογρο̄ η̄παρε̄ ζλῑ η̄ ρωμῑ χωκ̄  
 η̄πογαρσᾱζῑ ε̄βολ̄ εταγ̄ῑ ε̄οβητq̄ οῡδε̄ η̄π  
 αγωπογ̄ ε̄ρωοῡ ε̄ πτηρq̄ ε̄οβε̄ σε̄ φ̄τεβς̄ η̄τε  
 πογρο̄ η̄τοτογ̄ αν̄ οῡοζ̄ οη̄ νῑ κε̄ σ̄βαῑ ε̄ ω̄αρε̄  
 πογρο̄ οῡορπογ̄ ε̄βολ̄βεν̄ τερμετογρο̄ καν̄ 10  
 ζανσ̄βαῑ η̄ ζιρηνικον̄ νε̄ η̄παγτεν̄ ζουτογ̄  
 η̄σε̄ οῡον̄ νιβεν̄ ε̄ω̄ωπ̄ σε̄τηβς̄ αν̄ ε̄ φ̄σφραγic̄  
 η̄τε̄ πογρο̄ φ̄αῑ δε̄ ζωq̄ πε̄ η̄ φρη̄τ̄ η̄ η̄ιαργελος̄  
 αγω̄αν̄ῑ ζιζεν̄ πικαζῑ ε̄ρε̄ πιμινῑ η̄τε̄ πισταγ-  
 ρ̄ξ̄θ̄. β. ρος̄ η̄τε̄ πογρο̄ η̄τε̄ πωοῡ | ζιζωq̄ αν̄ η̄ 15  
 παγτεν̄ζουτογ̄ σε̄ ζαναργελος̄ νε̄ Αλλᾱ  
 τενηαγφωτ̄ σᾱ βολ̄ η̄μωοῡ σε̄ ζανδενω̄ν  
 νε̄ μαλις̄τᾱ πιμω̄φ̄ η̄ αρχηαργελος̄ η̄τε̄  
 η̄ιαργελος̄ τηρογ̄ η̄ αω̄ η̄ ρη̄τ̄ q̄νᾱῑ ζιζεν̄  
 πικαζῑ η̄τερ̄ω̄τεμεν̄ πιζοπλον̄ η̄τε̄ φ̄σφραγic̄ 20  
 η̄ οῡχαῑ η̄τε̄ περ̄ογρο̄ ε̄q̄η̄νογ̄ ε̄τε̄ φ̄αῑ πε̄  
 πισταγρος̄ ε̄θ̄ οῡαβ̄ η̄τε̄ ιη̄ς̄ π̄χ̄ς̄ π̄ω̄η̄ρῑ η̄  
 φ̄τ̄ ε̄τ̄ οη̄β̄ ε̄ω̄ωπ̄ χογ̄ω̄ η̄τατεν̄ ζουτκ̄ σε̄  
 η̄θοοκ̄ πε̄ μιχαν̄η̄λ̄ πιρε̄q̄νοζεν̄ χατ̄ η̄ταῑνῑ  
 ρ̄ο. α. ζαροκ̄ η̄τερ̄q̄ικων̄ η̄ | η̄τεκ̄ ερ̄ ασπαζεσ̄ε 25  
 η̄μος̄ οῡοζ̄ αν̄οκ̄ φ̄ναογ̄ω̄ωτ̄ η̄μοκ̄ ατ̄β̄η̄ε̄  
 ζητ̄ β̄ ε̄ πτηρq̄ Πιδῑᾱβολος̄ δε̄ ε̄ταq̄η̄ναγ̄ σε̄  
 ασορβεq̄ ε̄ βογ̄ν̄ σᾱ σᾱ νιβεν̄ οῡοζ̄ η̄π̄ ε̄q̄ζεν̄

ρλι ἢ ἀπολογία ἔχω ἢ πεκῆθο ἔβολ ογορ  
 αςτωνε βεν πιμα ἔ νασρεμις ἢ βητε εσογωω  
 εἰ γαρὸρ ἢ τρικων ἢ τε παρχηαγγελος ἔθ  
 ογαν μιχανλ Αφωιτ ἢ περεμοτ αφδι ἢ πιμι  
 ἢ ογμογι εφρεμεν ρωε δε ἢ τε πεφρωου 5  
 ρυ. β. μορ ἢ τπολιε τηρε αφωλεμ αφλμονι ἢ |  
 πεεμογτ αφωερ ἢ μοε ρωε δε ἢ τ εεχα τοτε  
 ἔβολ φμογ ογορ αφω ἢ ρανσασι ἢ παι  
 ρητ οη γε φαι πε πιεροογ ἔτ απε ἰ ἔβολ  
 ρις ἢ βητε αφιςι εικωρρ ἔρο ἰε ογνιωτ 10  
 ἢ ενογ ἀλλα ἢ πι ωρεμεχομ ἔρο ωλ τναγ  
 μαρε ρι τνογ ἢ τεφναρμι ἔβολβεν να ρις  
 ἢ γε φη ερε ερ θαριμ ἢ μογ τρεμι δε ἢ εαβη  
 ἔτεμμαγ νασρεερωε εμαωω πε ρωε δε  
 ἢ τεε χα τοτε ἔβολ ἔ φμογ αεωω ἔβολ εεχω 15

ρυ. α. ἢ μοε γε παρχηαγγελος μιχανλ | ἀρι βονθιν  
 ἔροι βεν ται ογνογ ἢ αναρκη ἔτι δε εφκωτ  
 ἔτ ἢ κας νας ἢ γε πιδιὰβολοε ἰε παρχηα-  
 γγελος ἔθ ογαν μιχανλ αφογωηε νας ἔβολ  
 ἢ τούμογ εφ ερ φοριμ ἢ ογὰζιωμα ἢ βαςι- 20  
 λικον ἔρε ογον ογωωωτ ἢ νογβ χη βεν τεφ-  
 ρις ἢ ογῖναμ ἔβολ ερε πτγποε ἢ πιεταγροε  
 ἔθ ογαν χη ριχωφ Ογορ ἰ πιμα τηρε ερ  
 ογωιμ ἔροτε φρη ἢ ογθα ἢ κωβ ἢ εοπ  
 Πιδιὰβολοε δε ἔταφμαγ ἔρογ αφωω ἔβολ βεν 25  
 ογ ροτ εφω ἢ μοε γε πα βε παρχηαγγελος

ρυ. β. μιχανλ δι ερ νοβι | ἔ τφε νεμ πεκῆθο ἔβολ  
 γε δι ερ τολμαν ρολωε δι ἔ βογν ἔ πιμα ερε

ΤΕΚΡΙΚΩΝ ἢ ἕΗΤΩ ††ΖΟ ἔΡΟΚ ἢ Π ΕΡ ΤΑΚΟΙ ἕΑ  
 ΤΖΗ ἢ ΠΑ ΣΗΟΥ ἅ ΠΙΡΕΩ ΘΑΜΙὸ ΓΑΡ ΕΡ  
 ΣΥΝΧΩΡΙΝ ΝΗΙ ἢ ΖΑΝ ΚΕ ΚΟΥΣΙ ἢ ἔΖΟΥΓ ΜΘΟΚ  
 ΔΕ ὦ ΠΑ ὩΣ ΠΑΡΧΗΑΓΓΕΛΟΣ ἢ ΘΟΚ ΠΕ ἔΤΑΚΑΙΤ  
 ἢ ὤΕΜΜΟ ἔ ΝΙΜΑΠΩΠΙ ἢ ΤΕ ΝΙΦΗΟΥἰ ΟΥΟΣ 5  
 †ΝΑΩΕ ΝΗΙ ἢ ΤΑ ΦΩΤ ΣΑΒΟΛ ἢ ΜΟΚ ΩΑ ΠΙἔΖΟΥΓ  
 ἢ ΤΕ ΠΑΙΝΙΩ† ἢ ὤΠΙ † ΕΡ ὀΜΟΛΟΓΙΝ ΝΑΚ ΟΥΟΣ  
 †ΩΡΚ ἢ ΠΕΜΘΟ ἢ Φ† ΣΕ ἢ ΝΑΤΑΣΘΟΙ ΑΝ ΣΕ  
 ῤῶΒ. Α. ἰΣΧΕΝ ΠΑΙ ΝΑΥ ἔ ΕΡ | ΠΙΡΑΖΙΝ ΖΑΝΡΩΜΙ ἰΕ  
 ΣΖΙΜΙ ἕΕΝ ΠΙΜΑ ἔΝ ΑΚΧΗ ἢ ΜΟΚ ΜΑΙ ΔΕ ΕΡΕ 10  
 ΠΙΔΙἄΒΟΛΟΣ ΧΩ ἢ ΜΩΟΥ ΕΓΣΟΝΖ ἢ ΤΟΤΩ ἢ  
 ΠΑΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΙΧΑΗΛ ἢ ΦΡΗ† ἢ  
 ΟΥΒΛΑΧ ἕΕΝ ΤΣΙΧ ἢ ΟΥΚΟΥΣΙ ἢ ἄΛΟΥ ΟΥΟΣ  
 ἔΤΑΦΑΙΩ ἢ ΟΥΧΩΒ ἔΜΑΩΩ ΑΦΧΑΦ ἔΒΟΛ ἕΕΝ  
 ΟΥΝΙΩ† ἢ ὤΠΙ ΠΕΣΕ ΠΑΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ 15  
 ἢ ΕΥΦΗΜΙἄ †ΣΥΝΚΛΗΤΙΚΗ ΣΕ ὀΡΟ ἢ ΜΟ ΟΥΟΣ  
 ΧΕΜ ΝΟΜ† ἢ Π ΕΡ ΕΡ ΖΟ† ἕΑ ΤΖΗ ἢ ΠΙΔΙἄ-  
 ΒΟΛΟΣ ἔΠΙ ΔΕ ΦΗΑΩΣΧΕΜΣΟΜ ΕΡΟ ΑΝ ΣΕ ἰΣΧΕΝ  
 ῤῶΒ. Β. ΠΑΙ ΝΑΥ | ἄΝΟΚ ΠΕ ΜΙΧΑΗΛ ΠΑΡΧΗΑΓΓΕΛΟΣ  
 ΦΗ ἔΤ ΕΡ ΔΙἄΚΩΝΙΝ ἔΡΟΩ ΦΗ ἔΤ ἅ ΠΕΜΑ- 20  
 ΚΑΡΙΟΣ ἢ ΖΑΙ ΑΡΙΣΤΑΡΧΟΣ ΠΙΣΤΡΑΤΥΛΑΤΗΣ  
 ΤΗ† ἔ ΤΟΤ ἄΝΟΚ ΠΕ ΜΙΧΑΗΛ ΦΗ ἔΡΕ  
 ΤΩΒΖ ἢ ΜΟΩ ἢ ΜΗΝΙ ἢ ΠΕΜΘΟ ἔΒΟΛ ἢ ΤΑ  
 ΖΙΚΩΝ ἔΡΕ ΠΑ ΧΑΡΑΚΤΗΡ ΣΒΗΟΥΤ ἔΡΟΣ ἔ  
 ἕΟΥΝ ἕΕΝ ΠΕ ΚΟΙΤΩΝ ἄΝΟΚ ΠΕ ΜΙΧΑΗΛ ΦΗ 25  
 ἔΤ ὦΛΙ ἢ ΝΕ ΤΩΒΖ ἔ ἕΟΥΝ ἢ ΠΕΜΘΟ ἢ Φ†  
 ἄΝΟΚ ΠΕ ἔΤ ΟΖΙ ἔ ΡΑΤΩ ἢ ΠΙΝΑΥ ἔΡΕ ΣΑΧΙ  
 ΝΕΜ ΠΕ ΖΑΙ ΣΕ ΜΑΡΟΥΦΩΤΩ ΝΗΙ ἔΒΟΛ ἢ ΠΙ-



ρϹ̄. α. χαρακτηρ ἢ πιαρχηαγγελος μιχανηλ ἠταχαρ  
 βεν πα ηι ἢ ναω† ογορ ἠτεκτηιτ ἐ τοτq  
 ἠτεqωωπι ηηι ἢ κογλατωρ ἠτεq ep ναω†  
 ηηι βατεν πῶς ωατ eqωηι ηηι ἠταρωλ  
 ωαροq ἢ φρη† ἢ ρωηι ηιβεν ἄνοκ πε μιχανηλ 5  
 φη ἐτ cωτεμ ἢ ογον ηιβεν ἐτ τωβρ ἢ φ†  
 βεν πα ραι Ἰπ ep ep ρο† ρηππε ραρ μεν-  
 ενca ἠρε xωκ ἠπε ωεμωι ἐβολ ἐρε ἰρι ἢμοq  
 βεν παρρη †ηηογ ἢcωι ἄνοκ ηεμ κε μηω  
 ἢ αγγελος ἠταολ† ἐ ηι μα ἢ εμτον ἠτε φ† 10

ρϹ̄. β. ηαι ἐτ α πε ραι ep κληρονομη | ἢμωογ †ζηρηηη  
 ηεμε Ογορ ἐταρξε ηαι ηας ἢξε πιαρχηαγ-  
 γελος μιχανηλ αqρωλ ἐ πωωι ἐ ηιφηογἰ βεν  
 ογνηω† ἢ ωογ εσορι ἐ ρατc εccomc ἢ cωq  
 Menenca ηαι δε acωε ηας ἐ †εκκληcιἰ ἐ 15  
 ρατq ἢ ἄββα ανθγμοc πιεπισκοποc ἠτε  
 ται ποληc Πωορη ἢ φωωεν βεν ηενcηc ἢ  
 πιχηρcοcτομοc ἐθ ογav ἰωανηηc πιαρχηε-  
 πηcκοποc ἠτε κωcταντινογποληc φη ἐτ ἰ

ρϹ̄. α. ται ηηcοc τηρc δι ογωηι ἐβολρη τοτq | ογορ 20  
 acταμοq ἐ ηη τηρογ ἐτ ἰ πιαρχηαγγελος  
 xοτογ ηας αq† ωογ ἢ φ† ηεμ ηηηω† ἢ  
 αρχηαγγελος ἐθ ογav μιχανηλ Ογορ αqθωογ†  
 ἢ †cυηαζηc αqχω ἢ ηωεμωε ἐβολ βεν ογ-  
 χωλεμ ηεμ ογνηω† ἢ ταιῶ Menenca ἢ † 25  
 cυηαζηc acἰ ἐβολβεν †εκκληcιἰ acρωλ ἐ  
 πεcηι ογορ acxωk ἐβολ ἢ ηωεμωι ἠτε  
 ηηcηηογ ἢ ρηκη ἐc ep διακωηηη ἐρωογ Ογορ

ἘΤΑΓΚΗΝ ΕΥΘΥΩΜ ΟΥΟΣ ΕΥΣΩ ΑΣΟΥΩΡΠ·ΝΣΑ  
 ῥῶδ. β. ΠΑ ΙΩΤ ἘΝΕΠΙΣΚΟΠΟΣ | ΑΣΤΖΟ ἘΡΟQ ΕΘΡΕQΑΙΣ  
 ΝΕΜΠΩΑ ἸΤΕQΖΩΛ Ἐ ΠΕΣΝΙ ΟΥΟΣ ΔQΖΩΛ ΨΑ-  
 ΡΟΣ ἢ ΧΩΛΕΜ ἘΤΑΓΕΛ ΠΩΝΙ ΔΕ ΝΑΣ ἸΤΕQ  
 ΠΑΡΟΥΣΙΑ ΨΑΡΟΣ ΑΣΙ ἘΒΟΛ ΗΑ ΣΩQ ΨΑ ΠΙΜΑΖ 5  
 ῥ ἢ ΡΟ ἸΤΕ ΠΕΣΝΙ ΑΣΦΑΒΤΣ ἘΣΕΝ ΝΕQΒΑΛΛΑQΣ  
 ΑΣΤΦΙ ἘΡΩΟΥ ἢ ΟΥΝΙΩ† ἢ ΝΑQ ΝῆΟQ ΣΕ  
 ΠΙἘΠΙΣΚΟΠΟΣ ἘΘ ΟΥΑΒ ΔQΤΟΥΝΟC ἘΖΡΗ ΕQΣΩ  
 ἸΜΟC ΝΑΣ ΣΕ ΤΩΝΙ ἘΖΡΗ ὦ †ΣΖΙΝΙ ἘΤ CΜΑ-  
 ΡΩΟΥΤ ΖΙΤΕΝ Φ† ΝΕΜ ΠΙΡΩΝΙ ΑΛΗΘΩC ἂ Φ† 10  
 ΒΙ ἢ ΝΕ ΘΥΣΙΑ ἸΤΟ† ἢ ΦΡΗ† ἢ ΔΒΕΛ ΠΙΘΜΝΙ  
 ῥῶε. α. ΟΥΟΣ | ΑQΨΩΛΕΜ Ἐ ΝΕΒΛΙΛ ἢ ΦΡΗ† ἢ ΝΑ  
 ΝΕΛΧΙCΕΔΕΚ ΠΟΥΡΟ ἢ CΑΛΗΝ ΠΙΟΥΝΒ ἸΤΕ Φ†  
 ἘΤ ΒΟCΙ ΣΕ ἂΡΕ ἘΝ ΟΥ ΗΕΝ ΟΥCΩΟΥΤΕΝ ΝῆΟC  
 ΔΕ ΑCἸΜΟΝΙ ἸΜΟQ ΗΕΝ ΟΥΝΙΩ† ἢ ΤΙΜΗ ΑCΟΛQ 15  
 ἘΒΟΥΝ Ἐ ΠΕCΚΟΙΤΩΝ ἘΡΕ ΤΖΙΚΩΝ ἢ ΠΙΑΡΧΗΑΓ-  
 ΓΕΛΟC ΜΙΧΑΗΛ ἢ ΗΗΤQ ΑCΧΩ ΗΑΡΟQ ἢ ΟΥ-  
 ΘΡΟΝΟC ἘΝ ΕΛΕΦΑΝΤΙΝΟΝ ΝΕΜ ΖΑΝCΥΜΨΕΛΙΟΝ  
 ἢ ΖΑΤ ΕΘΡΕ ΝΙΠΡΕCΒΥΤΕΡΟC ΝΕΜ ΝΙΔΙΑΚΩΝ  
 ΖΕΜCΙ ΖΙCΩΟΥ ἘΤΑQΨΛΗΛ ΔΕ ΔQΖΕΜCΙ ΟΥΟΣ 20  
 ῥῶε. β. ΑCΟΥΩΝ ἢ ΝΙΡΩΟΥ ἸΤΕ ΠΕCΝΙ ΑC ἸΜΙ ἢ ΝΕC-  
 ΖΥΠΑΡΧΟΝΤΑ ΤΗΡΟΥ ἘΒΟΛ ΙCΣΕΝ ΟΥ ΚΕΦΑΛΕΟΝ  
 ΨΑ ΟΥ ἘΛΑΧΙCΤΟΝ ΦΗ ἘΤ ΤΑΙΝΟΥΤ ΝΕΜ ΦΗ  
 ἘΤ ΣΟΧΕΒ ΑCΧΑQ ἸΠΕCΜῆΘ ἘΒΟΛ ΠΕCΧΑC ΝΑQ  
 ΣΕ ΠΑΙΩΤ ἘΘ ΟΥΑΒ ΒΙ ἢ ΝΑΙ ΚΟΥCΙ ἢ ΧΡΗΜΑ 25  
 ἢ ΤΟΤ ἸΤΕΚCΟΡΟΥ Ἐ ΜΙΖΗΚΙ ΗΑΡΟΙ ΝΕΜ ΠΑ ΜΑ-  
 ΚΑΡΙΟC ἢ ΖΑΙ ΗΕΝ ΦΡΑΝ ἢ ΠΙἂΡΧΗΑΓΓΕΛΟC  
 ἘΘ ὈΥΑΒ ΜΙΧΑΗΛ ΖΙΝΔ ἸΤΕQ †ΖΟ ἘCΩΙ ἢ ΠΕΜ-

θεοῦ ἢ φησὶ ἀνοκ νημ πα μακαριος ἢ γαι  
 ἀρισταρχος πικτρατγλατης εθερε q ep οὔναι  
 ῥοῦ. α. νημ ταταλε | πωρος ἢ ψυχῆν ἕεν περβημα  
 ἔτ οι ἢ ροφ Πιῆπισκοπος δε αφογαρσαρμι  
 ἔθορογ ὠλι νην και νιβεν ἔτ εντας ἔ τεκ- 5  
 κλησιὰ ογορ ηεεβιαικ ασχαγ ἐβολ εγοι ἢ  
 ρεμζε Αεωωπι δε ἕεν παι ἐροογ ἢ ογωτ  
 ἔτε σογ ἰβ ἢ παωμι πε ἔτι ενζεμι νημ  
 πιῆπισκοπος ἢ κασι ανωωλεμ ἔ ογνιωφ ἢ  
 σοι ἢ ογχι ἢπ ενωωλεμ ἔ ογον ἢ περρηφ 10  
 ἐνεζ ἔπι δη ναι ἢμαγ ρω πε ειζεμι νημ  
 πα ιωτ ανθῆμος πιῆπισκοπις (sic) ἔθ ογав  
 ῥοῦ. β. πιωορπ | ἢ φωωεν ἕεν νηνσιχ ἢ φη ἐο  
 ογав ιωαννης πιπχρη[ος]τομος ειοι ἢ πρε-  
 βυτερος ἔτανωωλεμ δε ἢ παι νιωφ ἢ σοι 15  
 ἢ ογχι ανχα τοτεν ἐβολζειτεν ται νιωφ ἢ  
 θεωρια Μενενσως ασταςθος ρα πα ιωτ ἢ  
 ἐπισκοπος πεσας νας χε φφρο ἐροκ πα ιωτ  
 εθερεκφρο ἐσωι ρινα ἢτα ep ἀπανταν ἔ φφ  
 ἕεν ογογνογ ἔ νανες Χε ογνι ασωωντ ἐροι 20  
 ἢχε φογνογ ἐτογναφωρх ἢ τα ψυχῆν ἐβολ-  
 ῥοῦ. γ. ἕεν πα σωμα ἢ ἐβινη ωα πιῆροογ | ἢτε  
 πινιωφ ἢ ραν κε γαρ ιε παρχηαγγελος  
 μιχανλ αqι ἢσωι ἐρε αρισταρχος πα γαι  
 μοωι νημαq νημ ραν κε μηω ἢ αγγελος 25  
 νημαq ἔτας ενκοτ δε ἔσεν πεσμα εν κοτ  
 ἔταςφορωq ἕεν ηεσχιχ ἀ πιῆπισκοπος ωληλ  
 ἐσως ἢ ογνιωφ ἢ ναγ Μενενσως ασqαι

ἢ ΠΕΣΘΟ ἔ ΠΩΩΙ ΉΕΝ ΠΣΘ ἢ ΠΙΕΠΙΣΚΟΠΟΣ  
 ΝΕΜ ΠΙΜΗΩ ΤΗΡΩ ΠΕΧΑΣ ΝΩΟΥ ΧΕ ΨΩΙΝΙ ἔΡΩ-  
 ΤΕΝ ΉΕΝ ΠΒΣ ἌΡΙ ΨΑΓΑΠΗ ἢ ΤΕΤΕΜΨ ΝΗΙ ἢ  
 ρ̄θ̄ζ. β. ΤΡΙΚΩΝ ἢ ΠΙΔΡΧΗΑΓΓΕΛΟΣ ΜΙΧΑΗΛ | ἢΤΑ ΕΡ  
 ΑΣΠΑΖΕΣΘΗ ἢΜΟΣ ἢ ΠΑΙ ΚΕ ΣΟΠ ΉΑ ΨΖΗ ἢΠΑ 5  
 ΨΙ ἔΒΟΛΉΕΝ ΣΩΜΑ ΉΕΝ ΨΟΥΝΟΥ Ἄ ΠΙΕΠΙΣΚΟΠΟΣ  
 ἌΜΟΝΙ ἢ ΨΡΙΚΩΝ ΔΡΤΗΙΣ ΝΑΣ ἢΘΟΣ ΔΕ ΑΣ ΕΡ  
 ΑΣΠΑΖΕΣΘΗ ἢΜΟΣ ΕΣΧΩ ἢΜΟΣ ΔΕ ΠΑ ΒΣ ΠΙΔΡΧΗ  
 ΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ ΜΙΧΑΗΛ ΟΖΙ ἔ ΡΑΤΚ ΝΕΜΗΙ  
 ΉΕΝ ΤΑΙ ΟΥΝΟΥ ΘΑΙ ἔΤ ΟΙ ἢ ΖΟΨ ΝΑΙ ΔΕ 10  
 ΕΝ ΣΩΤΕΜ ἔΡΟΣ ΕΣΧΩ ἢΜΩΟΥ ἌΝΟΝ ΔΕ ΝΕΜ  
 ΠΙΜΗΩ ΑΝΣΩΤΕΜ ἔ ΠΉΡΩΟΥ ἢ ΟΥΝΙΩΨ ἢ ΜΗΩ  
 ΕΥΘΟΣΙ ἔΜΑΩΩ ἔΞΕΝ ΝΟΥἔΡΗΟΥ ἢ ΦΡΗΨ ἢ  
 ρ̄οῦ. α. ΟΥΚΑΤΑΡΑΚΤΗΣ ΕΩΩΩ | ἔΒΟΛ ΟΥΟΣ Ἄ ΝΕΝΒΑΛ  
 ἢ ΝΙΜΗΩ ΝΙΚΟΥΧΙ ΝΕΜ ΝΙΜΙΩΨ ΝΙΖΩΟΥΤ ΝΕΜ 15  
 ΝΙΖΙΟΜΙ ΑΥΝΑΥ ἔ ΠΙΔΡΧΗΑΓΓΕΛΟΣ ἔΘ ΟΥΑΒ  
 ΜΙΧΑΗΛ ΕΩ ΕΡ ΟΥΩΙΝΙ ἢ ΦΡΗΨ ἢ ΦΡΗ ΕΩΘΖΙ  
 ἔ ΡΑΤΩ ΖΙΧΕΝ ΕΥΦΗΜΙΑ ΨΥΝΚΛΗΤΙΚΗ ΕΡΕ  
 ΝΙΣΗΒΙ ἢ ΡΑΤΩ ΟΙ ἢ ΦΡΗΨ ἢ ΟΥΖΟΜΤ ἢ ΒΑΡΩΤ  
 ΕΩΦΟΣΙ ΉΕΝ ΟΥΧΡΩΜ ΕΡΕ ΟΥΟΝ ΟΥΣΑΛΠΙΓΓΟΣ 20  
 ΉΕΝ ΤΕΩΞΙΧ ἢ ΟΥΙΝΑΜ ἔΒΟΛ ἔΡΕ ΟΥΟΝ ΟΥΤΡΟ-  
 ΧΟΣ ἢ ΦΡΗΨ ἢ ΟΥΖΑΡΜΑ ΉΕΝ ΤΕΩΞΙΧ ἢ ΒΑΣΗ  
 ἔΡΕ ΟΥΟΝ ΟΥΣΤΑΥΡΟΣ ΖΙΧΩΩ ΕΩ ΕΡ ΦΟΡΙΝ ἢ  
 ρ̄οῦ. β. ΟΥΖΕΒΣΟ | ΕΣΣΩΠ ἔΖΟΤΕ ΘΑ ΝΙΟΥΡΩΟΥ ἢΤΕ  
 ΠΙΚΟΣΜΟΣ ἢ ΟΥΘΒΑ ἢ ΚΩΒ ἢ ΣΟΠ ΕΤΑΝΝΑΥ ΔΕ 25  
 ἔΡΟΩ ἢ ΠΑΙ ΡΗΨ ΑΝΘΘΟΡΤΕΡ ΟΥΟΣ ΑΝΧΛ  
 ΤΟΤΕΝ ἔΒΟΛ ἔΘΒΕ ΤΕΩΖΟΨ ΟΥΟΣ ΑΝΝΑΥ ἔΡΟΩ  
 ΕΩΘΖΙ ἔ ΡΑΤΩ ΕΩΣΩΟΥΤΕΝ ἢΤΕΩΣΤΟΛΗ ἢ ΟΥΩΙΝΙ

ἐβολ ζωσ ερσολσελ ἢ ψυχῆ ἢ τερμι ἢ  
μακάρια ετεμμαγ εγφημια τσυνκλητικη  
εθρεσι ἐχεν τερστολη ἐθ ογав Παι ρητ δε  
αετ ἢ πεσπῆα ἐρε τρικων ἵτε παρχηὰρ-

ῤῶ. α. γελος μιχανλ ταλνογτ ριχεν πεсβαλ | ἵπατε- 5  
σι ἐβολθεν σωμα Ογος ανσωτεμ ἐ πῆρωογ  
ἢ μηω εγ ερ ψαλιη εγσω ἵμος σε πῶс  
сωογн ἢ φμωит ἵτε μημηι τογκληροномιὰ  
ἐσεωπι ωα ἐνεε τρικων δε ἵτε παρχηὰρ-  
γелос μιχανλ ἐт χη ριχεν προ ἢ τερμι 10  
σε ἐтаετ ἢ πεс πῆа à τρικων ραλαι ἢ  
τογνογ ἵπ ενῆμι σε ἐтаερωλ ἐ θων ογος  
анха τερμι ἕен πιῆραγ ἵτε ἀριстарχος  
πεсгаи Αсωπι δε ἐтапθωис ἵμος ἀνι ἐ

ῤῶ. β. τεκκλησιὰ | εθρεη ер τсγнaзic à πιῆπic- 15  
κοπος ἰ ἐβογн ἐ πιτοπος φαι ἢ θογнт ἢ ἕнтг  
тноγ δε ἕен φраи ἢ παρχηὰργелос ἐθ ογав  
μιχανλ Ογος ἐтаг ωε ἐβογн ἐ πιθγσιὰстн-  
рион ката τερсγннθiὰ аqнaγ ἐ τρικων ἢ  
παρχηὰργелос θн ἐтасралай ἐβολθεν पिηи 20  
ἢ εγφημια εсàωи ἕен пiàнр аτῶиε сix ἢ  
ρωми ἕен τχοгки ἵτε пiмa ἐθ ογав Пиῆπic-  
коπος δε аqωω ἐвол егсω ἵμος се ω нiрωии  
ἵте τтраки τнисос àмωии ἢ тетеннаγ ἐ

ῤῶ. α. ται нiωт | ἢ сом ἵτε παρχηὰργелос ἐθ 25  
ογав μιχανλ Ογος à пiмнω тнрг боси ἐ  
βογн ἐ πιθγσιὰстнριон ογος аηнаγ ἕен нен  
вал ἐ τρικων ἵτε παρχηὰργелос μιχανλ

ἐς λωι βεν πιαηρ ατβνε χις ἢ ρωμι ἰε κε  
 ρλι ἢ παι ρητ Ἀλλα νασταρρηογτ ἢ ατκιμ  
 ἢ ογστγλλος ἢ ἀδαμαντινοῦ ἔτε ἢ π λρκιμ  
 ἢ σα ρλι ἢ σα ἔ πτηρϩ Ὡογηρ νε μῆρωογ  
 εταγωωπι ἢ νηναγ ἔτεμμαγ ἔρε πιμηω τηρϩ 5  
 ῥπ. β. ωω ἐβολ εγτῶογ ἢ φτ νεμ παρχηαγγελος |  
 ἐθ ογαν μιχαηλ Ογος ἂ πωμι ἢ ται ωφηρι  
 ἢ ται μαῖη φορ ωα μιογρωογ ἢ μαῖ νογτ  
 ερκαδιος ἢ εγδοζιᾶ τούρω βεν κωσταντινογ-  
 πολις νεμ πογρο οηνογριος βεν ρωμη Ογος 10  
 λγσεμνηιτς εθρογ ερ απανταν ἔ ται ηησος  
 νεμ ἢ ογέρηογ Ογος παι ρητ λγ ερ απαν-  
 ταν νεμ ογέρηογ εγσοπ νεμ τούρω λγναγ  
 βεν νογβαλ ἔ τωφηρι ἢ τε τρικων ἢ τε παρ-  
 χηαγγελος ἐθ ογαν μιχαηλ Ογος λγογωωτ 15  
 ῥπλ. α. ριχεν πικαρι ριχεν πιβλοχ | ἢ τε πιμακαριος  
 ιωαννης πιχρησοστομος ἔταρσωκ ἐβολρι  
 χωϩ φαι ἔταριρι ἢ ρανηωτ ἢ ταλβο βεν  
 ται ηησος ρωσ δε ρωμι μιβεν βεν τούνογ  
 λγωαν ἢ κοτ ριχεν πιβλοχ ἔτεμμαγ ἢ τε 20  
 πιλριος ιωαννης ωαγτματ ἢ μιογσαι σα  
 τοτογ Ὡ μῖμ εθναωαχι ἔ νιωφηρι ἔταγωωπι  
 ἐβολριτεν τρικων ἔτεμμαγ ἢ τε παρχηαγ-  
 γελος μιχαηλ θαι ἔτ ἀηναγ ἔρος τνογ βεν  
 ῥπλ. β. ηενβαλ ἐσογονη ἐβολβεν περτοποσ ἐθ ογαν | 25  
 φαι ἔτενηογητ ἔρογ βεν περ ερ φμεγῖ ἐθ  
 ογαν ἢ φοογ ρωσ δε κατα σογ ἰβ ἢ πιὰβοτ  
 ἢ τε περσογ πε ἢ παρχηαγγελος μιχαηλ

ΠΕ ΨΑΡΕ ΤΖΙΚΩΝ ΕΤΕΜΜΑΥ ΤΑΟΥΘ ΕΒΟΛ ΖΑΝ-  
 ΧΑΛ Ì ΧΩΙΤ Ì ΠΙΔ Ì ΣΑΝΤΑΣ ΕΥΟΠΤ Ì ΚΑΡΠΟΣ  
 ΕΥΖΟΛΧ ΚΑΤΑ ΠΑΙ ΡΗΤ ΖΩΣ ΧΕ ΟΥΨΕ Ì ΧΩΙΤ  
 ΤΕ ΤΦΟΧΙ ΕΤΕΜΜΑΥ ΕΡΕ ΤΖΙΚΩΝ ΦΟΤΖ ΕΡΟΣ  
 ΖΑΡΑ ΤΕΤΕΝΙΡΙ Ì ΦΜΕΥÌ ΑΝ ÌΘΕ ΕΡΕ ΣΑ ΗΟΥΝ 5  
 ÌΜΟΣ ΨΩΝΙ ΗΕΝ ΠΨΩΝΙ ΕΤΟΥΜΟΥΤ ΕΡΟΦ ΧΕ  
 ΑΠΟΣΤΗΝΑ ΕΤΕ ΠΙΧΑΛΚΩΝ ΠΕ ΝΕΜ ΠΙΡΗΤ È-

ρπé. α. ΤΑΣΩΜΑ ΕΒΟΛ È ΠΤΗΡΦ ΟΥΟΣ ΑΣ ΕΡ ΑΤ ΧΟΜ  
 ΕΜΑΨΩ ΖΙΤΕΝ ΠΨΩΝΙ ΝΕΜ ΠΙ ΗΙΣΙ ΕΤ ΖΙ ΧΩΣ  
 ΟΥΟΣ ÈΤΑΣÌ ΗΕΝ ΠΕΣΝΙΨΤ Ì ΝΑΖΤ È ΗΟΥΝ È 10  
 ΠΑΙ ΤΟΠΟΣ ÈΘ ΟΥΑΒ ΑΣΒÌ ΕΒΟΛΗΕΝ ΠΙΚΑΡΠΟΣ  
 ÌΧΩΙΤ ÈΤ Α ΤΖΙΚΩΝ ΤΑΟΥΨΟΥ ΕΒΟΛ Ì ΣΟΥ  
 ΪΒ Ì ΠΙΔΒΟΤ ÈΤΑΡΣΗΝ ΟΥΟΣ Α ΤΕΤΕΝΝΑΥ  
 ΕΡΟΣ ΧΕ ΗΕΝ ΠΧΙΝΘΕΡΕΣ ΟΥΩΜ ΕΒΟΛΗΕΝ ΠΟΥΤΑΖ  
 Ì ΤΖΙΚΩΝ Α ΠΨΩΝΙ ÈΤ ΣΑΗΟΥΝ ÌΜΟΣ ΦΟΧΙ 15  
 Ì ΤΟΥΝΟΥ ΑΣΤΟΥΒΟ ΟΥΟΣ ΑΣΟΥΣΑΙ ΑΣΨΕ  
 ΝΑΣ È ΠΕΣΝΙ ΕΣΤΨΟΥ Ì ΦΤ ΝΕΜ ΠΙΔΡΧΗ-

ρπé. β. ΑΓΓΕΛΟΣ ÈΘ ΟΥΑΒ ΜΙΧΑΗΛ | ΖΩΣ ΔΕ ÌΠ ΕΣΨΩ-  
 ΝΙ È ΠΤΗΡΦ ΣΩΤΕΜ ΟΝ È ΤΑΙ ΚΕ ΝΨΤ Ì  
 ΨΦΗΡΙ ÈΤΑΣΨΩΠΙ ÈΝΟΥΕΨ ΕΝΧΑΣ ΕΒΟΛ ΑΝ ΤΕ 20  
 ΑΡΕΤΕΝΝΑΥ ΔΕ ΟΝ È ΠΙΡΩΜΙ ÈΤ ΨΩΝΙ È ΠΕΦ-  
 ΚΡΑΝΙΟΝ ΕΦΤ ΤΚΑΣ È ΠΕΦΟΥΔΙ Ì ΣΦΙΡ ÌΤΕ  
 ΤΕΦΛΦΕ ΖΩΣ ΧΕ ÌΤΕ ΠΕΦΒΑΛ Ì ΟΥΪΝΑΜ ΣΩΤΗΡ  
 ΠΑΡΑ ΚΕ ΚΟΥΧΙ ÌΤΕΦΦΩΧΙ ΕΒΟΛΗΕΝ ΤΕΦΛΦΕ  
 ΟΥΟΣ ÈΤΑΡÌ È ΗΟΥΝ È ΠΑΙ ΤΟΠΟΣ ÈΘ ΟΥΑΒ 25  
 ΑΦΒÌ Ì ΟΥΚΟΥΧΙ Ì ΝΕΖ ΗΕΝ ΠΙΦΑΝΟΣ ΑΦ ΕΡ

ρπé. γ. ΣΦΡΑΓΙΣΗ Ì ΠΕΦΖΟ ΗΕΝ ΦΡΑΝ Ì ΦΪΩΤ ΝΕΜ |  
 ΠΨΗΡΙ ΝΕΜ ΠΙΠΠΔ ÈΘ ΟΥΑΒ ΟΥΟΣ ΑΦΒÌ Ì ΟΥ-

ρωβι βεν νη ἐρε †ζικων ταογὸ ἰμωογ ἐβολ  
 αρχας ριχεν πιμα ἐθ μοκρ ἴτε τεράφε  
 αφογσαι ἰ τογνογ ογορ αρωε ηαγ ἐ περμι  
 βεν ογριηνη Τεν ηασασι ἐ λω ἰε τενναχα  
 λω ἐβολ ὦ πα βς ογορ πα ηηβ μενεσα 5  
 φ† Αληθως ἵθοκ πε πηρεφερημη ἴτε ρωμι  
 ηιβεν ηεμ ηιτεβηωογὶ εκ εροικονομιν ἰμωογ  
 τηρογ ἰ πεμθο ἰ φ† Λω πε πιταιὸ ετ  
 ρ̄π̄β. β. ενναωταιὸκ ἰ βητη ὦ παρχηστρατικός |  
 ἴτε τχομ ἰ ηιφνογὶ εισωογη σε ἰμον ταὶδ 10  
 ωηω ηεμ φωκ σε ογνι κὸρι ἐ ρατκ ἰ στογ  
 ηιβεν ἰ πεμθο ἰ πιθροнос ἴτε πιπαντο-  
 κρατωρ εκτωβρ ἰμογ ἐθεβε πταρο ἐ ρατη ἰ  
 †μητρωμη τηρσ Ογορ τενσωογη σε ἵθοκ  
 πε ἐτε περωωι ἰ τοτκ εθρεκται ἐρηι ἐ 15  
 πικαταπετασμα ἴτε φ† πιπαντοκρατωρ ατ-  
 θνε ερ κολιν ἰμοκ Μαρηνρω ἐρον ωα παι  
 μα ενσασι εθεβε πααγγελος ἰ π̄βς ηαι ρεφ-  
 ωεωι ἰ ωαζ ἰ χρωμ παρχηαγγελος ἐθ ογαν  
 ρ̄π̄δ. α. Ογορ ἴτενσος ρων | ηεμ πιπροφητης λαγὶα 20  
 φαι ἐταρχαγ ηαν ἐβρη βεν ταρχη ἰ  
 πιλορος ἴτεν ρὸς ρων ἰ παι ρη† Δε ωαρε  
 παγγελος ἰ π̄βς ρικοτ ἰ πκω† ἰ ογον ηιβεν  
 ἐτ ερ ρο† βα τεφρη ογορ ἴτεφηαζμογ  
 Μαρεντασθο ἰ πιασι ριχεν πηρεφδο ογορ 25  
 πηρεφβι χλομ ογορ πιενιὼχος φαι ἐταρβρο  
 βεν αρωη ηιβεν ἐτ ρηπ ηεμ ηη ἐθ ογὼηρ  
 ἐβολ φαι ἐταρβι ἰ †αωρεὰ ἴτε πιπ̄α ἐθ



ογαβ φαι ἐταρρωβτ ἐ βρηι ἢ χολδορομορ  
 ρπδ̄. β. ἢ βερι | φη ἐτ ἐρ ογωινι ἐ κωσταντινοῦ-  
 πολις ἱμαγατς αν αλλα νεν μι κε νησος  
 νεν τοικοῦμενη τηρς Βιςαχι ἐ πα ὄς ἢ ιωτ  
 ιωαννης παρχηἐπισκοπος ἢτε κωσταντινοῦ- 5  
 πολις μαλλον δε τοικοῦμενη τηρς ὦ νηι  
 εθναωφρι ἐ νεκςαχι ἐθ μερ ἢ πωνῆ ἐθ μερ  
 ἢ σολσελ νιβεν ἢ ππᾶτικον ὦ νηι εθναω-  
 ςαχι ογορ ἢτεq δι ηπι ἢ πᾶ ωαι ἢ νεκε-  
 ζηρησις ἐτακ ἐρ εξηρηζιν ἱμωοῦ ὠ πι- 10  
 χρυσοστομος ἐθ ογαβ ιωαννης πιλας ἢ νοῦβ  
 ρπε̄. λ. Εκ ἐρ ενχρια ἢ ρωκ ἱμιν | ἱμοκ εθρε κω  
 ἢ πεκταιὸ σε οῦνι ἱμονωχομ ἢ λας ἢ σαρξ  
 ἱαςω ἢ πταιὸ ἢ πεκβιος ἐθ ογαβ Δκςφι  
 ὀν γανογρωοῦ ἢκωπι αν ἕβεν πςινερογρακοῦ 15  
 σα βολ ἢ τμεθμηι κατα φρητ ἐρε δαγια  
 ἐρ προφῆτεῦνι ἕα νενιοτ ἢ ἀποστολος ἐρσω  
 ἱμος σε ἢ πογῆρωοῦ ωε ναq ἐβολ ριχεν  
 πκαρι τηρq ογορ ἢογςαχι ἀγφορ ωα  
 ἀγρης ἢ τοικοῦμενη Ἰθοκ ρωκ ὠ πινωτ 20  
 ιωαννης αω πε πιμωιτ ἱε αω πε πιμογνας-  
 ρπε̄. β. τηριον ἐτ βεν τοικοῦμενη | τηρς ετεκναςιμι  
 ἢ ἕητοῦ αν ἢ πεκβιος νεν νεκεζηρησις ἐτ  
 ρολς ωα ἐβρηι ἐ νη ἐτογμογτ ἐρωοῦ σε  
 φγςις σνογτ ἀγὶ ις πενπολις ἐ πολις νεν 25  
 ἱςχεν χωρα ἐ χωρα ἀγογωτεβ ἢ νεκλογος  
 ἀγχα ἢ τοτοῦ ἢ φυλακτηριον ἐγ ἐρ μελεταν  
 ἢ ἕητοῦ ἢ σνοῦ νιβεν Ἰτῆλ ἐρ τολμαν ἢταχος

ΧΕ ÈΤ À † ΟΥΡΩ ΕΡ ΕΞΩΡΙΖΙΝ ÌΜΙΟΚ È ΤΑΙ  
 ΝΗΣΟΣ ÈΒΟΛ ΖΙΤΕΝ ΟΥΣΥΝΧΩΡΗΣΙΣ ÌΤΕ Φ† È  
 ΑΚΦΩΝΖ ÌΤΕΜΦΥΣΙΣ ÈΘ ΝΑΨΤ Ì ÆΡΗ† Ì ΝΙΩΝΙ  
 ρπ̄. α. ΟΥΟΣ ΑΚΘΡΟΥΘΝΟΝ ÈΜΑΨΩ | ΟΥΟΣ ΑΝΧΩ  
 ÌΣΩΝ Ì †ΜΕΤΨΑΝΨΕ ÌΔΩΛΟΝ Ε ΑΝΨΕΜΨΙ Ì 5  
 Φ† ΠΙΡΕΦΘΑΜΙΘ ÌΤΕ ΠΙΕΠΤΗΡΦ È ΔΚÌ È ΤΑΙ  
 ΝΗΣΟΣ Ì ÆΡΗ† Ì ΟΥΨΕΜΜΟ ΑΚΨΕ ΝΑΚ ΕΚΤΕΝ-  
 ΘΩΗΤ È ΟΥΧΟΙ ΕΦΜΟΝΙ ΉΕΝ ΠΙΠΑΛΑΤΙΟΝ ÌΤΕ  
 ΠΙΟΥΡΩΟΥ ΕΦΟΠΤ Ì ΕΧΜΑΛΩΤΟΣ È ΑΚΑΙΤΟΥ Ì  
 ΡΕΜΖΕ È ΑΥΤΑΣΘΩΟΥ È ΠΟΥΚΑΖΙ ΉΕΝ ΟΥΖΙ-10  
 ΡΗΝΗ ΝΕΜ ΟΥΨΟΥ ΧΕ ΟΥΝÌ À ΠΙΔΙΑΒΟΛΟΣ ΕΡ  
 ΕΧΜΑΛΩΤΕΥΙΝ ÌΜΨΟΥ ÌΣΧΕΝ ΨΟΡΠ ΟΥΟΣ ΑΥ-  
 ΖΙΤΟΥ È ΉΟΥΝ È ΠΙΧΑΚΙ ΕΤ ΤΕΜΘΩΜ Α ΠΟΥΡΟ  
 ρπ̄. β. ÌΤΕ ΝΙΟΥΡΨΟΥ ΕΡ ΣΤΟΛΙΖΙΝ ÌΜΨΟΥ | ΟΥΟΣ  
 ΔΦΟΥΟΡΠΚ È ΤΑΙ ΝΗΣΟΣ ΕΘΕΚ ΣΨ† ÌΜΟΝ 15  
 ÈΒΟΛΖΙ ΤΟΤΣ Ì †ΕΧΜΑΛΩΣΙΑ ÌΤΕ ΠΙΔΙΑΒΟΛΟΣ  
 ΟΥΟΣ ΑΚΤΗΙΤΕΝ Ì ΔΩΡΟΝ Ì ΠΟΥΡΟ ÌΤΕ ΝΙΟΥ-  
 ΡΨΟΥ ÈΖΟΤΕ ΔΩΡΟΝ ΝΙΒΕΝ Ì ΒΑΣΙΛΙΚΟΝ ΟΥΟΣ  
 ΟΥ ΠΕ ÈΤ ΣΨΤΠ Ì ΖΟΥΘ ÌΕ ΟΥ ΠΕ ÈΤ ΤΑΙΝΟΥΤ  
 Ì ΖΟΥΘ È ΝΙΨΥΧΗ ΤΗΡΟΥ ÈΤΑΚΣΟΤΤΟΥ Ì 20  
 ΤΟΤΦ Ì ΠΙΔΙΑΒΟΛΟΣ ΑΚΕΝΟΥ ÈΒΟΛ È ΉΟΥΝ È  
 ΠΙΠΑΛΛΑΤΙΟΝ ÌΤΕ ΠΟΥΡΟ ÌΤΕ ΝΙΟΥΡΨΟΥ ††ΖΘ  
 ÈΡΟΚ Ω ΠΑ ΘΣ Ì ΙΩΤ ÈΘ ΟΥΑΒ ΧΕ ΧΑΣ  
 ÈΚΕ† ΝΗÌ Ì ΟΥΧΩ ÈΒΟΛ ÈΠΙ ΔΗ ΛΙ ΕΡ ΤΟΛ-  
 ρπ̄. γ. ΜΑΗ È ΟΥΖΩΒ ΕΦ ΣΑ ΠΨΩΙ Ì ΝΑ ΜΕΤΡΟΝ | 25  
 ÈΤΕ ΦΑΙ ΠΕ ΕΘΡΕ ΣΑΧÌ È ΠΕΚΤΑΙΘ †ΜΕΥÌ Ω  
 ΝΑ ΜΕΝΡΑ† ΧΕ À ΠΨΙ Ì ΣΑΧÌ ΨΨΠΙ ΣΑ ΣΑ  
 ΝΙΒΕΝ ΨΑΡΕ ΠΙΖΟΥ Ì ΣΑΧÌ ΓΑΡ\_ΕΘΡΕ Κ ΕΡ

πωω ἢ πωορπ ἔτακ σοθμερ ογωι γαρ πε  
 ἔτ ωοπ ἕεν ρωβ ηιβεν λοιπον μαρεν † ἢ  
 πενογοι ἔ πιαρχηαγγελος ἔθ ογλβ μιχαηλ  
 ἠτεν†ρο ἔροκ σε ερετωβρ' ἔχωη ηαζρεν φ†  
 πιαγραθος ἠτερχα ηεν νοβι ηαν ἔβολ σε 5  
 ἠθορ πε ἔτε ογονωχομ ἠμορ ηαζρεν πεη  
 ὄς ἠς πχς φαι ἔτε ἔβολρι τοτq ερε ὠογ  
 ηΙΒΕΝ ΗΕΜ ΤΑΙὸ | . . . . .  
 . . . . .

The last words of this Encomium are wanting.  
 After the words *وكل كرامه*, which = *HEM TAIO*  
 [*HEBEN*], there is written by another hand *الان*  
*وكل اوان والى ابد الابدین امین*.

<sup>1</sup> The Ms. has *ερερετωβρ*.



SPECIMEN OF THE ARABIC VERSION  
OF THE  
ENCOMIUM UPON SAINT MICHAEL  
BY  
ABBA THEODOSIUS OF ALEXANDRIA.

كان انسان فحبّ للاله باآر من سنهور المدينه  
 حبا للصدقات والمعروف (sic) اسمه دوروثاوس وكان  
 لهذا معينه | اسمها ثاوبستا وكانت هاده عابده جدا  
 كامله في المرحه والمحيه مثل زوجها وكان لهم  
 5 قرايين عظيمه علي اسم اله رئيس الملائكة الاطهار  
 ميخائيل \* وكانا منذ زمان رجتهم شباب وكافا والديهما  
 قد خلفوا لهما ارض عظيمه بسعة غنا واموال عظيمه  
 10 وانعام كثيره من الاعنام والبقر والبهائم جدا مع  
 بقيه زينة هذا العالم وكان لهم الاثنان نية صالحه  
 لله ورئيس ملايكته الاطهار ميخائيل \* وكانوا اذا  
 بلغوا الي اثني عشر في الشهر يهتفوا بالقرايين من  
 باكر اليوم الحادي عشر الي اليوم الثاني عشر في  
 الشهر يرسلوا القربان والخمر الي كنيسة رئيس الملائكة  
 ميخائيل بنشاط عظيم بغير قواني \* ومن بعد هذا  
 15 يدحوا الاعنام ويرجعوا الي الاهتمام بالطعام بحبه  
 كما بلدت بالشعب ومن بعد تناول من السراير

- المكيبه في اليوم الثاني عشر من الشهر يجمعوا كل  
المعوزين من الطعام العميان والعرج والمعوزين من الايتام  
والارامل والغربا ويقفوا يخدموهم باذتشاط نفس وسعة  
روح ا وفرح قلب حتي يكملوا الاكل حينئذ يقدموا  
5 لهم خمرا مختارا ويستقوهم حتي يكملوا الشرب يدهنوا  
رووسهم بدهن نكرم تايلين امضوا بسلام ايها  
الاخوة الاحبا لانا قد استحقينا عظم هذه الكرامه  
اليوم وهذا المجد العالي بنقل اقدامكم الي منزل  
عبيدكم \* فهكذا كانوا يعملون في كل اثنى عشر  
10 من الشهر حتى ان اسيطهم (sic) ذاع في كل مكان من  
كوراة مصر وكان كثير يفتخرون بهم ويحجدوا الله  
خالقهم من اجل مجد اعمالهم الصالحه ويكرموا  
وينيخوا ابايهم الذين ولدوهم وكان كل الناس يعضموهم  
لاجل قريحتهم الصالحه التي اظهروها باسم الاله  
15 ميخائيل وكانوا دايمًا هاربين من المجد الفارغ فان  
رجاهم كان ثابتًا بالله ورئيس الملائكة الاظهار |  
Fol. 38a. ميخائيل \* وكان من بعد زمان كبير وهم مواظبين  
علي هذا العمل هكذا امر الله ان لا تمطر السماء  
علي الارض ثلثة سنين من اجل خطايا بني البشر  
20 حتى قلقت جميع ارض مصر وكل سكانها لاجل شدة  
عدم الشبع وموت الجزع كما هو مكتوب \* حينئذ تجلا  
Fol. 38b. (sic) كثيرين وماتوا وغنيت البهايم معا لان | ما النيل  
لم يطلع ولم ينزل علي الارض مطرا (sic) منذ ثلثة سنين  
وكان هذا الرجل القديس وزوجته لم يفتروا مما كانوا  
25 يعملوه في كل شهر يطلبوا من الله ورئيس ملايكته  
ميخائيل تايلين يا اله ميخائيل لا تنزع قربانك ولا

كحمتك لنا نحن عبيدك وفيما هم في هذا لم يجدوا عوضا  
 Fol. 39a. وكثير من بهائمهم هلكوا فلما كملت | سنتين  
 واستقبلوا الثالثة فرغ كل شيء لهم وعوزوا ولم يبق  
 لهم الا القليل ومات جميع غنمهم سوي خروف  
 5 واحد \* فقال ذلك الرجل العابد لزوجته الطوبانية الم  
 دعسني يا اختي ان اليوم هو الحادي عشر من بابه  
 وغدا يكون عيد رئيس الملائكة ميخائيل فلنهتم  
 قربان ندفعه للاتيموم وندبح هذا الخروف فتهي  
 Fol. 39b. عيد رئيس الملائكة | الاطهار ميخائيل وان متنا  
 10 فنحن للرب وان عشنا فنحن له ايضا وليكون  
 اسم الرب مباركا الي الابد \* فقالت زوجته حي  
 نعم الرب يا اخي ان هذا الحزن كايين معي من  
 داخل قلبي من قبل امس لكني لم اجد جساره ان  
 اسالك لانني اعلم ما الذي كان منا والان فعظيم هو  
 15 فرحي لانك لم تنس قربان الله فاصنع يا اخي كما  
 قد قلت | فلما كان باكر الثاني عشر من بابه قاموا  
 Fol. 40a. سكرًا جدا وكملوا جميع خدمهم ولم يقصروا شيء عن  
 زمان سعتهم ولم يبق لهم شيء خلا قليل دقيق  
 ويسير من الخمر وفنيت ثيابهم ما خلا الذي تزوجوا  
 20 فيهم فقط وكانوا مع هذا يمجدون الله ورئيس  
 الملائكة الاطهار ميخائيل بتسابيح وبركات في الليل  
 والنهار دموع كثيرة | قائلين يا ربنا يسوع المسيح  
 Fol. 40b. عينا sic يا رئيس الملائكة ميخائيل اسال الرب فينا  
 لكي يفتح لنا يد نعمته وبركته لئلا يفنى منا رجا  
 25 كحمتك وقربانك هذا الذي نقدمه لله على اسمك  
 الطاهر يا رئيس الملائكة ميخائيل \* انت تعلم

قلوبنا ومحبتنا فيك وليس لنا شفيع الا انت انت هو  
 5 شفيعنا مند صغرنا والي الان تشفع فينا قدام الله  
 Fol. 41a. مخلصنا \* فحسن الان نطلب اليك ايها المهتم الصالح  
 ميخائيل رئيس الملائكة الاطهار فان هذا الحزن  
 العظيم ادركنا في اخرتنا من بعد ما كنا قد قررنا  
 مع الله ومعك ان لا نقطع قربانك وصدقائك فليدركنا  
 صلاحك \* اطلب الي الله ليصنع معنا رحمه  
 Fol. 41b. عظيمه | ويخرجنا من هذا العمر الباطل مثل جميع  
 ابائنا فهاهوذا انت ترا يا شفيعنا ما قد اصابنا  
 10 لاجل خطايانا وجيد لنا ان نموت الان فان الموت  
 لكل احد خير من الحياة بغير ثمرة صالحه ليلا تدوم  
 علينا هذه الشده فننسى قربانك وصدقائك الذي  
 قررناهم مع الله ومعك ايضا لان المسكنه تصنع اعمال  
 كثيرة تجلب الي الموت وتلدجى الناس | الي الملل \*  
 Fol. 42a. 15 والان فنحن نظهر ضعفنا بين يديك يا رئيس الملائكة  
 ميخائيل فلا تنسانا من اجل خطايانا بل اصنع  
 معنا كمثل ما هو مكتوب ان ملاك الرب يحوط بجميع  
 الذين يخافونه وينجيهم وقال داوود ايضا من  
 اجل اقوام انه يقوتهم في اوان الجوع وقال البار ايضا  
 20 يطلب خبزاً النهار كله والرب يعطى ويرحم | والان  
 Fol. 42b. ايها الشفيع الطاهر ميخائيل رئيس الملائكة انت  
 ترا كل ما تفعله عبيدك وليس لنا كلام نقوله الا هذا  
 فقط انا قد بلغنا ان نموت فاعنا يا الله مخلصنا  
 ونقول ايضاً هذا القول الاخر نبارك الرب الرب اعطا  
 25 والرب اخذ فلتكن مشية الرب وليكن اسم الرب مبارك  
 الى الابد امين \* وبهذا الكلام وما اشبهه كان



- Fol. 43a. المديسين يقولون منذ الثاني عشر من بابه مواطيين الطلب الي الاد ميخايل الي الحادي عشر من شهر هاتور الذي يكون صبيحته الثاني عشر منه يوم العيد العظيم الذي لرئيس الملايكة ميخايل 5  
كما نكن مجتمعين فيه اليوم نعيد معكم يا احبانا فلما بلغوا وقت الاهتمام بالقربان المقدس عشية اليوم الحادي عشر ليلة الثاني عشر كل شهر كعادتهم
- Fol. 43b. عاد ذلك الرجل المؤمن بالحقيقه الي امراته العابده وقال لها يا اختي انتي جالسه ماذا تعملين الست 10  
تعليمين ان غدا هو العيد هل نسيتي القربان الصالح او هل ثقل عليك ذكر رئيس الملايكة ميخايل الكريم الخلو على قلبك يا اختي لا تكوني عديمه الرجا بالله فانه هو الذي ينعم على كل احد \* فقالت له تلك الطوبانيه جيدا اتيتني بهذا الانفاق المملو فرحا
- Fol. 44a. 15 جيدا جلبت لي عزا وفرحا وغنا النفس وهو تذكار رئيس الملايكة ميخايل المكرم بالحقيقه يا اخي ان من باكر هذا النهار والي الان لم تمتنع دموع عينى والنار تاكل في احشائي من اجل عيد رئيس الملايكة الاطهار شفيعنا ميخايل والان يا اخي انظر 20  
ماذا تفعل ليلا يهلك قرباننا ويخسر الشى الاخر الذي فرغنا ان نفعله | لانا سمعنا المعلم بولس يقول
- Fol. 44b. ان الذى يبتدى بفعل الخير فليكمله الي يوم ظهور ربنا يسوع المسيح وهوذا نكن قد بدينا بالعمل الصالح فلنحرص على كماله فقال لها فما الذي يكون 25  
منا يا اختي ان ليس لنا كفاف في ما نعبزه فقالت بفرح هوذا عندنا قليل خبز تحب ان نضعه قدام

- Fol. 45 a. الاخوه وتليل زيت يلقي في الطعام ومسح زووس الاخود |  
 لكن ليس عندنا دقيق ولا تمح فقال الحقيقه يا  
 اختي ليس لنا شيء ولا عندنا خروف نذبحه لكن  
 ارادة الرب تكون ليس يطالبنا الله الا بقوتنا كما  
 5 هو مكتوب احبك يا رب قوتي فحيد ان نعطي قليل  
 افضل من ان لا نصنع شيء البتة لكن الذي خطر  
 ببالى انا اقوله لك هوذا ثياب كل واحد واحد منا  
 الذي للاكليل قد بقوا انا اخذ ثوبى اولاً | اشترى  
 به تمح للقربان فهو يكفي لقربان الشعب من اجل  
 10 الجوع وغلا القمح واذا كان غدا اخذت ثوبك انتي  
 ايضاً \* وامضى فاشترى به خروف ونذبحه صبيحة  
 العيد فانه عيد عظيم لربيس الملائكة الاطهار ميخائيل  
 وان وجدنا اكلنا وان لم نجد تجدنا الله \* وان متنا  
 الرب يقبلنا الا اننا لم نقطع قربانه فقالت له المرأة الحكيمه  
 15 يا اخي ليس ثوبى وثوبك فقط بل ورداي ايضاً واسلم  
 نفسي لاجل قربان الرب والصدقة فقال لها بعلها  
 جبدا يا اختي لقد اظهرتني قريحه صالحه لكن خلى  
 رداك لاجل انك تستري راسك به كمثل قول المعلم  
 20 بولس \* بعد هذا اخذ ثوبه الذى تناول فيه السراير  
 المقدسه ودفعه عن القمح ودفع القمح للامنوت (sic) وعاد  
 الي بيته بفرح فايقلا قد هبنا لنا الرب امر القربان  
 فلما كان باكر اليوم الثانى عشر من هاتور اجتمعت به  
 المرأة العابده وقالت لى قم يا اخي لتاخذ ثوبى  
 ولعل تجد به خروف لكي نهيتى شغل الاخوه الذين  
 25 ياتوا الينا \* فاراد ان يعلم قريخته فقال | لها يا  
 اختي اذا اخذت ثوبك وارادتى ان تباركنى فماذا

تصنعني في هذا العيد العظيم اليوم فاني انا ذكر  
اذا مضيت الى مكان وانا هكذا فلا افتضح والمرأة  
فلا يمكنها ان تعري جسدها ولاسيما في الكنيسة \*  
فلما سمعت عابدة الاله هذا الكلام بكت بمرارة  
5 وتالت الويل لي يا اخي الحبيب ما هذا الذي نقوله

Fol. 47 b. لي هل افتترقنا اليوم وعرفنا اثنين اليس انا وانت  
جسدا واحدا اليس يكون لي معك نصيب في القربان  
اليس اخدنا ايضا جزوا في عيد ربس الملايكة  
ميخائيل لا يا اخي لا تظن بهذا هكذا في قلبك  
10 انني اصير عريانة فان الحاضرين في الكنيسة المذكور  
والاناث بالمسح ثم ملايكة ورووسا ملايكة والشاروبيم  
والسارافيم والمخلص في وسطهم وكذت تقول هذا وهي

Fol. 48 a. تبكي بمرارة فلما راي عظم احترام نفسها قلق  
بسببها وفرح لقوة ايمانها \* وقال لها قومي فاهتمي  
15 بالقربان واريت لئرسلمها الي الكنيسة فنضع المايد  
مع الخبز القليل واهتمي بيسير من البغل حتى امضى  
لعل يعد الله لنا خروف فنجتجز للاخوه طعام في

Fol. 48 b. هذا العيد العظيم. وللموت قام باجتهان عظيم  
ونبة صالحة بالله وربس ملايكنه الاطهار ميخائيل  
20 واخذ الثوب وسار طالبا من الاد ميخائيل ان يستدل  
طريقه وبينهما هو جايز مّ براعي غنم فقال له السلام  
لك يا حبيب فقال له الراعي ولك انت ايضا فقال  
الرجل العابد للراعي هل اجد عندك اليوم خروف

Fol. 49 a. فان انسان كبير قد جا اليينا فقال له الراعي الي  
25 كم يكون ثمنه فقال له يكفي ثلث دينار فقال له  
الراعي اعطيني الثمن لكي اعطيه لك فدفع له ذلك

- الرجل الصالح ثوب زوجته قايلاً خذ هذه عندك  
 الي ثلثة ايام فاذا لم احضر اليك ثلث دينار فخذ  
 وانت في حلّ منه فاجابه الراعي قايلاً وما افعل انا  
 بهذا الثوب وليس احد في بيتي يلبس عليه الا  
 5 صوف | ورد الثوب الي الرجل العابد فعاد في طريقه  
 باكيًا بمراةٍ مفكرا في نفسه ان ماذا يفعل وماذا  
 يقول لزوجته وفيها هو ساير في طريقه باكيًا وعيناه  
 ثقيله من البكاء فنظر قدامه فرأي رئيس الملائكة  
 ميخائيل جالسا راكب فرس اشهب كمثل ارخن  
 10 الملك العظيم وملائكة اخر سايرين معه في شبه  
 اجنادٍ فخاف جدًا | وكان يسعى في الطريق المسلك  
 فترك طريق الارخن واجناده \* فلما بلغ اليه رئيس  
 الملائكة الاطهار ميخائيل حيد (sic) باللجام الذي في  
 15 فم الفرس الي دوروثاوس فوقف وقال افرح يا دوروثاوس  
 البار الصالح الي اين انت ماضي ومن اين انت  
 وانت هكذا لابس هذا الثوب تسير وحدك في  
 الطريق. فاجاب دوروثاوس قايلاً نكح ذلك الرئيس  
 20 السلام عليك انت ايضا يا سيدي ومولاي الرئيس  
 حسنًا كان هجيك الينا اليوم. فقال له الرئيس الذي  
 هو ميخائيل اليس ثاوبستا حيه \* فاجاب دوروثاوس  
 ووجهه ناظرًا الي الارض من اجل هجد الارخن وقال  
 عبدتك حيه يا سيدي فقال له الامير ما هو هذا  
 الذي معك. فاجابه دوروثاوس وهو مستكفي هي ثوب  
 زوجتي فقال له ذلك الارخن ماذا تفعل بها فاجابه  
 25 دوروثاوس ان انسان عظيم قد جا الي اليوم ولم  
 30 احد شيء | يلايمه وليس بيدي ذهب من اجل

الزمان الذي بلغنا اليه اخذتها لاعطيها في ثمن  
 خروف فلم ياخذها الراعي وليس اعلم ماذا اصنع  
 وماذا اضع قدام الربيس \* فقال له الارخن الذي  
 هو ميخائيل فاذا انا ضمنك منه واخذت لك خروف  
 5 تضيفني اليوم والذين معي \* فاجاب دوروثاوس  
 وقال نعم يا سيدي اجعلني مستحق ان تدخل  
 فالتحت | سفق بيت عبدكم فاجاب الارخن الذي هو  
 Fol. 51b. ميخائيل وقال لاحد الملائكه التابعين له اذهب مع  
 دوروثاوس الي الراعي فقل له قال لك الربيس الذي  
 10 جاز بك الساعه ارسل له خروف ثمنه ثلث دينار وانا  
 اخذ ثمنه في نصف النهار وارسله اليك \* فذهب  
 دوروثاوس مع ذلك الملاك المتشبه بالجند | الي  
 Fol. 52a. الراعي على اسم ربيس الملائكه واخذوا الخروف فتفرس  
 الربيس الذي هو ميخائيل في دوروثاوس وقال له هوذا  
 15 الخروف قد حصل من اجل صنيع ذلك الرجل العظيم  
 الذي اصفته في وليمتك اليوم فانظر لعل تجد لي حوت  
 لحاجتي فانني لا اكل لحمًا فقال دوروثاوس للارخن  
 Fol. 52b. بفرح الله يعدد لاشترية \* | فقال له الارخن باي  
 شي تشتريه فقال له اضع هذا الثوب رهنا حتي اعطي  
 20 الثمن فقال الارخن اذا كان هكذا ضع الثوب عندك  
 وانا ارسل باسمي واخذ الحوت حتي ترسل له الثمن \*  
 ودعا ذلك الارخن احد الاجناد الذين معه وقال  
 له اذهب الي المورد وقل للصيادين قال لكم الربيس  
 الذي جاز بكم | ارسلوا الي حوتًا جيدًا يكون ثمنه  
 Fol. 53a. 25 ثلث دينار وانا ارسل اليكم الثمن مع دوروثاوس في  
 نصف هذا النهار فذهب ذلك الملاك الذي هو في

- حلية جندي باسم ميخائيل الي صيادين السمك  
واخذ منهم حوثاً وجأ به الي الرئيس فقال ذلك  
الارخن لدوروثاوس قد كمل الشغل فقال دوروثاوس  
Fol. 53b. نعم يا سيدي قد كمل كل شيء \* فاجاب الارخن  
5 وقال انطلقوا فحملوا الحروف والحوث وذهبوا وكان  
دوروثاوس يسير وهو مفكر في قلبه من اين اجد  
ثمن الحروف والحوث مع ما يحتاجه هذا الرئيس من  
الخبز والخمر والفرش وكانت افكار كثيره علي قلبه ان  
ما هو الذي يصنعه وكان مواظب علي الصلاة الي  
Fol. 54a. 10 الله | ولربيس الملائكة الاطهار ميخائيل قايلاً يا  
رئيس الملائكة الاطهار شفيعنا الامين قف معي  
اليوم انا عبدك فانك عالم انني صانع هذا كله علي  
اسم ربنا يسوع المسيح وكان دوروثاوس مفكر بهذا  
وهو يمشي وكان رئيس الملائكة يعلم فكر قلبه وهو  
15 متناذي عليه حتي يري قريخته الصالحة فلما بلغوا  
Fol. 54b. الي بيت دوروثاوس قرع | ميخائيل اولاً باب المسكن  
فخرجت ثابوستا المرأة الحرة فقال ميخائيل السلام  
لك يا ثابوستا المرأة الصالحة هبة الاله ما هو عملك  
في هذه الايام فاجابته ثابوستا وعليك السلام انت  
20 ايضاً يا سيدي وموالي الارخن حسنا انا بك الله  
اليوم وربيس ملايكنه الاطهار ميخائيل ادخل  
يا سيدي ولا تقف خارجاً وفيما ثابوستا المرأة العادده  
Fol. 55a. تقول هذا واذا بدوروثاوس زوجها قد اقبل والحروف  
معه والحوث والثوب ايضاً فتركبهم امامها فقالت له يا  
25 سيدي واخي من اين وجدت هولاي واذيت بهم معك  
الي هاهنا ولا سيما انا انظر الثوب معك فقال لها

- دوروثاوس الارخن استوهمني انا ودفع لي هولا فقالت له ثاوبستا حسناً انا الله الينا اليوم بهذا الرئيس ورئيس الملائكة الاطهار ميخائيل والذين معه بالحقيقه نعد | للذين قد ضمنونا وكانت تقول هذا
- Fol. 55 b. 5 بفرح فقال الرئيس الذي هو ميخائيل هوذا انا اذهب الي القديس فان اليوم عيد رئيس الملائكة الاطهار ميخائيل وقد حان الوقت فاجلسوا انتم وهيوا المكان جيداً اما الحروف فاذا بكوه والحوت فلا تدنوا منه الي ان احضر اعمل فيه ارادتي فقالوا يكون كما سيدينا
- Fol. 56 a. 10 وذهب عندهم فالتماهم فلم يعلموا من هو لكنهم كانوا يظنوا انه رئيس ارضي فقال دوروثاوس لزوجته ثاوبستا ما الذي تصنع وما الذي تفعل تحت هذا الرئيس ومن اين نتجد خبزا يصلح لكرامته دعيني اتسول اليوم لنصنع ما نقدر عليه \* فقالت له زوجته يا اخي
- 15 ان الله لا يتخذنا عنا قم لعل نتجد انسان يذبح الحروف ونجهز الله البيت فنصنع كذلك فقالت له
- Fol. 56 b. 20 ايضاً قدم القليل الخمر لنعلم هل يصلح للارخن ام لا \* فذهب وفتح ثم المظموره فوجدها مملوه خمر الي الباب فدعر دوروثاوس وعاد الي زوجته وسالها
- 20 قايلاً هل احد احضر خمر الي هنا من حين خرجت فقالت له حي هو الرب ان من حين الوقت الذي اخرجت فيه القليل الخمر الي القديس اليوم لم يفضل
- Fol. 57 a. 25 شي في المظموره سوا صرف واحد داخلها فقال لها تاذي حتي ننظر كمول الامر ثم عادوا ليخرجوا قليل زيت لاجل النفقه ومسح رووس الاخوه \* فلما دخلوا الي مكان الزيت وجدوا سبع صرف زيت مملوه الي

- فوق وامطار مملوه من كل شيء من جميع ما يعوزه  
 Fol. 57 b. البيت \* سمن وجبن | وعسل وخل وبقية ما يكون  
 في البيت اما هو فوقع عليهم الخوف من بعد ذلك  
 دخلوا الي قيطونهم فوجدوا صندوق مملوا من كل  
 5 صنف من القماش المكرم يفوق من عرسهم وايامهم  
 الاولي بعد هذا مضوا الي موضع استعداد الخبز  
 فوجدوا خبزاً سخناً مختاراً فعلموا للوقت بالنعمة التي  
 Fol. 58 a. جاتهم فمجدوا الله | ورئيس الملائكة ميخائيل \*  
 فقال دوروثاوس لثاويستا زوجته ان الله قد اعد  
 10 لنا كل شيء تعالي ففرش الارض لان الوقت دنا من  
 حضور والقداس (sic) الطاهر فهبوا كل شيء وفرشوا فرش  
 عظيم كبير كما يليق بكرامة الرئيس ونصبوا مايد  
 للاخوة كما جرت عادتهم ولبسوا عليهم حُلل مختارة  
 Fol. 58 b. ومضوا الي الخدمة المقدسة | في كنيسة رئيس الملائكة  
 15 الاطهار ميخائيل وهم فرحين فرح عظيم جدا فلما  
 دخلوا الاثنين الي الكنيسة سجدوا امام الاراديون  
 وصلوا لله بشكر عظيم وسبّحوا امام صورة رئيس  
 الملائكة ميخائيل قائلين نشكر يا ربنا يسوع  
 المسيح وايبك الصالح والروح القديس الي الابد  
 20 امين وبنارك رئيس ملايكتك الاطهار ميخائيل لانك  
 Fol. 59 a. لم تكتم | رحمتك عنا ولم تنس قرابيننا لكن ارسلت  
 الينا تكننك سريعاً \* بعد ذلك تناولوا من السراير  
 وقبلوا السلام واسرعوا وخرجوا امام الاخوة وجلسوا  
 ينتظروا الرئيس باجتهاد عظيم وجمعوا النساء والرجال  
 25 حتي امتلا المكان ذكور واناث وكان دوروثاوس  
 وثاويستا مشدودين (sic) | قيام يخذ موهم في كل شيء \*  
 Fol. 59 b.



يعوزوه مُتَغَلِّين بِالْحَمْرِ الْجَيِّدِ وَالنَّفَقَاتِ الْمَخْتَارَةِ  
 وَفِيهَا هُوَ هَكَذَا وَإِذَا بِالرَّبِّيسِ الَّذِي هُوَ مِيخَائِيلُ قَدْ  
 جَاءَ وَاجْتَادَهُ مَعَهُ وَتَرَعُوا الْبَابَ فَاسْرَعَ دُوروثَاوَسُ  
 وَثَاوَبِسْتَا وَخَرَجُوا بِفَرَحٍ وَفَتَحُوا الْبَابَ وَقَبِلُوهُ  
 5 قَائِلِينَ حَسَنًا اسْتَحَقَّيْنَا مَجِيئَكَ إِلَيْنَا الْيَوْمَ يَا سَيِّدَنَا

Fol. 6o a.

الرَّبِّيسِ وَاجْتَادَكَ حَقًّا فَرِحَ الْيَوْمَ | لِأَنَّ الْيَوْمَ الْعَظِيمَ  
 عِندَ سَيِّدِنَا رَبِّيسِ الْمَلَائِكَةِ الْأَطْهَارِ مِيخَائِيلِ ادْخَلَ  
 آيَتَهَا الرَّجُلَ الْمُبَارَكَ اللَّهَ يَفْرَحُ مَعَكَ فَلَمَّا دَخَلَ ذَلِكَ  
 الرَّبِّيسِ وَجَدَا (sic) الْمَكَانَ كُلَّهُ مَمْلُوءًا رِجَالًا وَنِسَاءً صِغَارًا  
 10 وَكِبَارًا صَارَ كَمَنْ هُوَ مُتَعَجِّبٌ وَقَالَ لِدُوروثَاوَسُ وَثَاوَبِسْتَا  
 آيَتَهَا الْأَخُوهُ مَا حَاجَتِكُمْ بِكَثْرَةِ هَؤُلَاءِ الْجُمُوعِ الرَّجَالِ  
 وَالنِّسَاءِ الَّذِينَ أَنَا أَرَاهُمْ هَكَذَا أَيْسَ قَدْ حَمَلْتُمْ

Fol. 6o b.

نَفُوسِكُمْ ثَقُلَ عَظِيمَ الْيَوْمِ مِنْ أَجْلِ مَجِيئِنَا إِلَيْكُمْ  
 أَيْسَ أَقْتُمْ قَرُونَ هَذِهِ الشَّدَّةَ الْآنَ كَانَ هَذَا يَنْبَغِي  
 15 أَنْ يَصْنَعُ فِي زَمَنِ الرَّخَا فَقَالُوا يَا سَيِّدَنَا الرَّبِّيسِ  
 اغْفِرْ لَنَا فَإِنَّا لَمْ نَكْمَلْ نَفُوسَنَا ثَقُلَ مِنْ أَجْلِكَ  
 لَكِنَّا نَشْكُرُ اللَّهَ وَرَبِّيسَ مَلَائِكَتِهِ مِيخَائِيلَ لِأَنَّ كُلَّ  
 الَّذِينَ قَرَاهُمْ أَيْسَ أَحَدٌ مِنْهُمْ غَرِيبٌ مِّنَّا لَكِنِ كُلِّهِمْ  
 أَفْرِيَانَا وَكُنَّا جَمِيعُنَا وَاحِدًا فِي اللَّهِ وَكَانُوا أَوْلِيَاكَ

Fol. 6o a.

20 الْمُتَدَيِّسِينَ يَقُولُونَ هَذَا وَمِيخَائِيلُ رَبِّيسِ الْمَلَائِكَةِ  
 يَفْرَحُ مَعَهُمْ لِيَكْمَلَ هَمَّتِهِمْ وَمَنْ بَعْدَ هَذَا دَخَلَ مَعَ  
 الَّذِينَ مَعَهُ إِلَى الْمَكَانِ الَّذِي هِيَوهُ لَهُ فَلَمَّا دَخَلُوا  
 اجْلَسُوا رَبِّيسِ الْمَلَائِكَةِ عَلَيَّ كُرْسِيٍّ فَقَالَ لِدُوروثَاوَسُ  
 احْضِرِ الْحَوْثَ مِنْ قَبْلِ أَنْ تَعْمَلُوا فِيهِ شَيْئًا فَلَمَّا  
 25 احْضَرُوهُ قَالَ لِدُوروثَاوَسُ اجْلِسْ وَشَقِّ بَطْنَهُ. فَفَعَلَ  
 كَذَلِكَ فَقَالَ لَهُ الرَّبِّيسُ اخْرُجْ.....رَأْفَةً فَاخْرُجْ وَإِذَا

- Fol. 61 b. هو عظيم جداً فقال له وما هو هذا يا سيدي  
فقال له افتحه فلما فتحه دوروثاوس وجد فيه صرة  
داخله مختومة بخواتيم فتعجب دوروثاوس فيما كان  
وقال ما هو هذا يا سيدي الرئيس فقال له الارخن  
5 الذي هو ميخائيل ان الحيتان الكبار هم هكذا يبتلعوا  
كل شي يحدوه في المياه لكن افتح الصرة حتي تري  
Fol. 62 a. ما الذي هو داخلها فقال له دوروثاوس يا سيدي  
وكيف يبتلعها وهي مختومة فمد ميخائيل رئيس  
الملايكة يده واخذ الصرة واذا هي مملوءة ذهباً  
10 مختاراً فعدم فوجدم ثلثماية دينار وثلثة قراريط  
فاخذم ورفع عينيه الي السماء وقال انت عادل يا  
رب واحكامك مستقيمة ولا يخزون المتوكلين عليك  
Fol. 62 b. فقال الرئيس لدوروثاوس وثاوبستا زوجة تعالوا  
امامي ايها الاخوة الاحبا لاكلمكم لانكم اناس  
15 متواضعين ومن اجل انكم تعبتم بزبانة لاجلي اليوم  
في حجي اليكم ها الله قد اعطاكم هذا الذهب بهذه  
الخواتيم لان هذا هو مال سيدي الملك وهذه خواتيمه  
والان فعوض محبتكم وتعبتكم مع جنس البشر الذي  
Fol. 63 a. صنعتم معي ومعهم اليوم | انعم الله عليكم بهذه  
20 الثلثماية مثقال وهذه الثلاثة اثلاث خدم اعط  
واحد للراعي وواحد للسمك عوض الحوت وخذ  
هذا الاخر ادفعه عوض القمح الذي دفعتم الثوب  
عنه امس واعطيتموه للمقربان فكثروا وسجدوا امام  
الرئيس اعني دوروثاوس وثاوبستا واجابوا تايليين  
25 ما هو هذا الذي تقوله لنا يا مولانا وسيدنا الارخن  
Fol. 63 b. لعلك انت المنا فكن عبدك لناخذ منك شي

اليس واجب علي كل انسان ان يخدم اجناد الملك  
اليس اذت مُسَلِّط علي اجسادنا لكي تصنع فينا  
ارادتك الا تنال شي من نعمة الله وكرامته اما تعرف  
ايها السيد الرئيس مقدار هذا العيد العظيم اليوم  
5 وان هذا الخبز القليل الذي اكلته مع انارنا ليس

Fol. 64 a.

هو لنا لكنه لله ولربيس ملايكنه الاطهار | ميخائيل  
الذي نكهن نعيده له اليوم \* لكن ان كانت هذه  
ارادتك يا سيدنا الرئيس فتكن ناخذ هذه الاثلاث  
فقط عوضاً عن الخروف والحوت والاخر نخلص به  
10 الثوب كما اشوت \* فاجابهم الرئيس الذي هو  
ميخائيل وقال بالحقيقة وحق حياة سيدي الملك لا  
بد ان تاخذوهم كلهم ولا تفضلوا منهم شي وان

Fol. 64 b.

كنتم تخافون من سيدي الملك ليلا يسمع فيغضب  
انا احتج عنكم عند سيدي الملك وارضي قلبه ان  
15 ينعم عليكم بكرامات اعظم من هذه واريد ان تعرفوا  
الحق ان ليس هؤلاء فقط نصيبكم مني اعطيه اليكما  
لكن اذا رجعت الي مدينتي انا اوهبكم (sic) روس مالكم  
وكرامات عظيم اعظم من هذا لكن اقبلوا هذا فانه

Fol. 65 a.

فايده \* | فتعجب دوروثاوس وثاوبستا زوجته لما  
20 سمعوا هذا وقالوا له نطلب اليك يا سيدنا ان لا  
تضحك بنا نحن عبيدك ولا تكلمنا بما يفوق  
طبيعتنا متي جيئت الينا يا سيدنا واعطيناك ذهب  
حتى ناخذ فايدته منك بالحقيقة لم نراك قط يا  
سيدنا ولم تدخل بيتنا ابدا ومتي راينا وجهك غير

Fol. 65 b.

اليوم فكيف تقول انك اخذت منا شيئا | فاجاب  
الرئيس وقال اسمعني لاخبركم متي دخلت الي بيتكم

- من وقت ماتوا ابايكم وورثتم اموالهم ونكاسهم \*  
 من ذلك الوقت والي اليوم انا في بيوتكم مود في  
 كل شهر ومن بعد مضيي ترسلون الي مدينتي  
 كرامات عظيمه الي سيدي الملك وقد فرغ ان يكتب  
 5 اسمائكم عليهم جميعهم الي حين حضوركم عند |  
 سيدي الملك يعطيها لكم متضاعفه فاجاب دوروثاوس  
 وثاودستنا فايلدين نطلب اليك ايضا السيد الارخن  
 اصنع معنا معروفنا وعرفنا اسمك لاننا مدعورين من  
 اجل الكلام الذي قلته لنا فاجاب الربيس الذي  
 10 م ميخائيل وقال لهما انا اعلمكما باسمي واسم مدينتي  
 ان اردتم ان تسمعوا \* انا هو ميخائيل ربيس  
 السمايين والارضيين انا هو ميخائيل ربيس اجناد  
 قوات السموات انا هو ميخائيل ربيس الدهور النبره  
 انا هو ميخائيل القوي مفرق الحروب كلها امام  
 15 الملك انا هو ميخائيل فخر السمايين والارضيين انا  
 هو ميخائيل العظيم الذي تحن الله جميعه (sic) ساكنه  
 فيه انا هو ميخائيل كرسي المملكة السمايه \* اذا  
 20 هو ميخائيل ربيس الملائكه | الواقفين بين يدي  
 الله انا هو ميخائيل الذي يقدم قرايين وكرامات  
 الناس الي الله الملك انا هو ميخائيل الماشي مع  
 الناس الذين رجاهم بالرب \* انا هو ميخائيل ربيس  
 الملائكه المهتم بكل البشريه باستقامه وخدمتكم  
 25 انتم ايضا منذ صغركم والي الان ولا افتتر عن خدمتكم  
 الي ان تبلغوا الي ملكي المسيح الغير زايد كما  
 25 خدمتموني انا ايضا وسيدي بقوة عظيمه عمل انسي  
 قرايينكم او اترك عني كراماتكم وصدقاتكم الذي

تدفعوهم لله على اسمي \* اليس انا كنت وافق  
 بالامس في وسطكم اسمع ما كنتم تقولون مع بعضكم  
 فو. 68a. بسبب عادتكم في القربان والعيد اليس كنت معكم  
 في الوقت الذي بكيتم فيه وطلبتم اليّ وقلتم اسأل  
 5 الله ان ينقلنا من هذا العالم من قبل ان ينقطع  
 عنا رجاً صدقاتك اليس انا كنت اراكم في الوقت  
 الذي اخرجتما ثياب بركتكما وابعتموهم من اجل  
 قرباني \* اقول لكما انني موجود في هذا جميعه  
 فو. 68b. معكما ولم انس شيئاً مما دفعتموه من منذ صغركما  
 10 والى الان لكني معترف بهم الجميع عنكم قدام الله  
 الذي هو ملكي \* بالحقيقه قد اخذتم مراحمكم مثل  
 هابيل ونوح وابراهيم لانكم دفعتم باستقامه طوباكما  
 والخير يكون لكما مثل اسمايكما كذلك ايضاً بركاتكما \*  
 لان تفسير دوروثاوس هو قربان الله وتفسير ثاوبستا  
 15 هي المؤمنه بالله انا هو رئيس الملايكه ميخائيل  
 القايم | بين يدي الله وقد صرت شفيعاً فيكما عند  
 الله انا هو ميخائيل الذي اخذت صلواتكما وطلباتكما  
 وقرباينكما ومراحمكما واصعدتهم الي الله وهكذا ايضاً  
 قزيليوس انا الذي مضيت اليه واعلمته طريق الحياه  
 20 من قبل المعمودية التي فالحا من بطرس الرسول  
 العظيم لا تخافا فانني لا اغارتكما وقد اقتربت منكما |  
 فو. 69b. عند سيدي بسبب قربكما مني ومن اجل مكبتكما  
 العظيمه في لانه مكتوب اقتربوا من الله يقترب الله  
 منكم والان يا دوروثاوس وثاوبستا اثبلا اليكم القوه  
 25 والرحمة من يدي لانني قد فرغت ان اقول لكما ان  
 هذه الفايده والتاج في يروشلیم السماويه مدينه

ملك السمايين والارضيين \* قد فرغت ان اشكر  
 لكما قدام الله عوضاً | من قرايينكما وصدقاتكما \*  
 فلما قال هذا اعطاهم الذهب والسلام وصعد الي  
 السماء والملايكة وكان دوروثاوس وثاوبستا ناظرين  
 اليه بخوف حتى دخل الي السماء بسلام من الله  
 امين فصنع دوروثاوس وثاوبستا كما امرهما ربهم  
 الملايكة الاطهار ميخائيل واكمل العيد بفرح واكلا  
 ومجددا الله | ولم يكسلا في عملهما ومراحتهما التي  
 يصنعها باسم اله ميخائيل حتي اكملوا عمرهما \*

SPECIMEN OF THE ARABIC VERSION  
OF THE  
ENCOMIUM UPON SAINT MICHAEL  
BY  
SEVERUS, BISHOP OF ANTIOCH.

فاسمعوا لاعلمكم هذه الاعجوبة العظيمة التي  
كانت بقوة الله ورئيس الملائكة الاطهار ميخائيل  
وتطلباته التي اخبرنا بها من جهة اناس مؤمنين  
بها \* كان انسان كاتب يسمى اولاً قطسُن من اهل  
5 كورة | انتيكي وكان غنياً جداً وكان له اموال كثيرة  
ولم يكن يعرف الله لكنه كان كافراً يعبد الشمس وكان  
عداً مقيماً بين ائمة وكانت ارادة الله خلاصه \* فلما  
كان مرة وقد حمل تجارته في سفينة ومضى الي  
مدينة من كورة فيلبايس تسمى قلوذيه وكانت عبادة  
10 الله في هذه ظاهره فلما دخل اليها في الاول من  
شهر هاتور فانام في المدينة ليبيع تجارته فبلغ الي  
اليوم الحادي عشر من شهر هاتور فلما كان وقت  
الظهيره في ذلك اليوم اجتاز بيعة رئيس الملائكة  
ميخائيل فراها وهي مزيّنه بالقناديل والشموع تعجب  
15 جداً وجلس في ذلك المكان وكان بتدبير من  
الله لينظر كمال الامر فلما كان المساء نظر الي كل

- Fol. 93 a. الشعب الذين اجتمعوا بذلك المكان يصنعون الحاناً | ويقولوا ترانيل حلوه فتعجب الرجل ومن زيادة تعجبه رقد علي باب البيعه فاجتمع الكهنه وبقية الشعب ايضاً في الليل ليعملوا العيد \* فتعجب 5 الرجل ايضاً جداً لاجل ما سمع فلما كان باكراً حضر ذلك الرجل الي اثنين مسيحيين سكان في تلك المدينة وطلب اليهم قايلاً \* يا اخوتي ما الذي كان | Fol. 93 b. وما هذا الرسم الذي كان في هذه المدينة اليوم فقال له اوليك ان اليوم الثاني عشر من هاتور وهو عيد 10 رئيس الملائكه الاطهار ميخائيل لانه [هو] الذي يطلب الي الله عنا ان يغفر لنا خطايانا وينقذنا من كل شر فقال لها الكاتب واين هو ذلك لاتكلم انا ايضاً معه واطلب منه ان ينقذني من كل شر فاجابا وقال له ليس يمكنك ان تراه الان حتي | تصير كاملاً لكن Fol. 94 a. ان اردت ان تصير مسيحياً فاطلب منه وليس العيد 15 فقط ترا بل وسيده ايضاً تنظر وتتعجب من محبه وهو ينجيك من كل شر فقال لهم ذلك الكاتب يا اخوتي اطلب اليكم ان تاخذوني معكم باكراً واصير نصرانيا وانا اعطيكم ديناراً لكلاً واحد لان قلبي 20 قد مال الي معبودكم فقال له الرجلين ليس تقدر تصير مثلنا حتي يصلي عليك انبنا الاسقف ويرشمك ويعبدك باسم الاب والابن والروح القدس فتصير نصرانياً لكن طول روحك حتي ينفرد ايونا الاسقف فحكملك اليه ويصيرك مثلنا اما هو فصنع كما قال له 25 وتانا ذلك اليوم وفي الغد اتا اليهما وقال لهما يا اخوتي الصالحين اقبلاني اليكما لكي الله | الذي قلتما Fol. 95 a.



لي من اجله يعطيكما اجركما فاتيا به اوليك الرجلين  
المؤمنين الي الاسقف واعلماه بكلما كان فقال الاسقف  
لذلك الرجل الكاتب من اي كورة انت فقال له انا  
من كورة اذتيكي فقال له الاسقف قلبك راضي بان  
5 تصير نصرانياً فقال ذلك الكاتب نعم يا ابي فان

Fol. 95 b. الذي قد رايتهُ وسمعتهُ في هذه المدينة اضطرني ان  
اصير نصرانياً فقال له الاسقف اي الة تعبد فقال  
له انا اعبد الشمس فقال له الاسقف فاذا غابت  
الشمس عن الارض وتلحقتك شدة غاين تحبدها  
10 لتعينك فقال له الكاتب يا ابي لتدركني رحمتك  
وتعهدني انا اطلب اليك ان تصيرني نصرانياً مثل  
رجال هذه المدينة كلهم فقال له الاسقف فهل لك

Fol. 96 a. زوجة | او بنون امّا هو فقال له ان زوجتي واولادي  
في مدينتي \* فقال له الاسقف ان كان نعم فليس  
15 نباركك الان لبيلاً لا يرتضوا زوجتك وبنوك بهذا  
فيصير بينكم شقاق مع بعضكم البعض ويفترقوا  
منك واما ان تحكوك العباد والصيغة التي نلتها

Fol. 95 b. فان المخالفة الاولى لم تكن الا بالمرأة لكن | ان  
ارتضوا بهذا فتعالوا لاجعلكم مسيحيين فلما سمع  
20 الكاتب هذا فرح جداً حينئذ قبل من الاسقف  
البركة وخرج واستعد ليضي الي مدينته وان الشيطان  
مبغض كل خير لما علم ان الرجل قد مال بقلبه  
الي الله حسده ولما توسط البحر اقام عاصف شديد  
الي ان صارت الامواج يعلوا السفينة حتي عن قليل  
25 كادت | تغرق ويموت كل من فيها فصرخ ذلك الرجل  
الكاتب قايلاً يا سيدي يسوع المسيح عينني في

- هذه الشدة العظيمة وانا اؤمن بالمجد العظيم الذي  
رايته في بيعة رئيس الملائكة الاطهار ميخائيل لاني  
انا واهل بيتي مقبلين لنكون نصارا الي يوم موتنا  
وفي تلك الساعة جا اليه صوتنا قايلا لا تخف فليس  
5 شيء من الشر | يصيبك ففي الساعة صارت الامواج  
Fol. 97 b. الي سكون وهدات السفينة وسارت مستقيمة وبامر  
اللة وصل الي مدينته ولم يصيبه شي من الشر فلما  
دخل الي بيته فرح فرحا عظيما وقص علي اهله  
الاعجوبة التي كانت في البكر وكلما كان منه في  
10 مدينة قلوبيه \* ثم قال لهم ايضا بالحقيقة ان  
الشمس التي نخدمها ليست هي الاله بل | هي عبده  
Fol. 98 a. لاله العظيم السمائي يسوع المسيح ابن اللة الحي  
ذاك الذي هو اله الكل الذي به كان كل شيء وكلمهم  
ايضا بكرامة رئيس الملائكة الاطهار ميخائيل فتعجب  
15 ابنه الاكبر عجباً شديداً ثم عاد الرجل الي زوجته  
وقال لها ان كنتي انتي تطيعيني فقومي تعالي معي  
Fol. 93 b. ونصير نصاري ونتعبد للمسيح من غير ان نشك |  
البتة وان كنتي غير راضيه فانا اتركك وهوذا قد بقي  
لي ثمانية الف مثقال اعطيك منهم الف مثقال  
20 وابقي في عبادتك وانا امضي لكي انال مغفرة خطاياي  
فقال له زوجته جيداً يا اخي وسيدي بالحقيقة كل  
طريق تمضي فيه انا ايضا الي معك والموت الذي  
تموت به انا ايضا اموت به \* وهكذا جهزوا كل مالهم  
Fol. 99 a. وركبوا واتوا الي مدينة قلوبيه | بمعاودة اللة لهم  
25 فمضوا الي الرجلين الاولين فسلموا عليهما واعلموهما  
انهم قد حضروا ليصيروا نصاري واوليك ادخلوهم

الي الاسقف واعلماد ان هذا ذلك الرجل الذي اتا  
 زمانًا لكي يصير نصرانيًا فيها هو قد اتا وزوجته  
 وبنيه لكي يصيروا مسيحيين ففرح الاسقف فرحًا  
 عظيمًا جدًا من اجل رجعة نفوسهم \* فلما دخلوا

Fol. 99b. 5 اليه قال لهم نعم انتم بالحقيقة تريدوا ان تصيروا

نصارا فاجابوا بتواضع قائلين بمشيئة الله يا ايها  
 وصلواتك المقدسه حينئذ امر الاسقف ان يهتوا الوردن  
 في بيعة رئيس الملائكة ميخائيل ووعظ الرجل وزوجته  
 واربعة اولاده وعبيدهم ثم عمدهم باسم الاب والابن

Fol. 100a. 10 والروح القدس وكان اسم الكاتب اولًا كثنسون فغيره

واسماه مثنوس ودعا اسم زوجته السلامه \* واربعة  
 اولادهم اسما الاول يوحنا والثاني استفانوس والثالث  
 يوسف والرابع داندل ثم قدم القديس ونسواهم  
 من السراير المقدسه جسد وهم رثنا يسوع المسيح \*  
 15 ومن بعد الصبغة اقاموا شهر ايام عند الاسقف

Fol. 100b. وهو يعظهم بكلام الايمان المستقيم فاما مثنوس

الكاتب من زيادة الفرح الذي ادركه دفع ستمائة  
 مثقال لبيعة رئيس الملائكة عن خلاصه بعد هذا  
 تزودوا المركة من الاسقف ليضوا الي مدينتهم  
 20 تسبعتهم رؤسا المدينه وجميع الشعب بفرح عظيم

Fol. 100a. وبسنة اللد ورجعوا الي كورنتهم مسترشدين برئيس

الملائكة الاطهار ميخائيل فلما مضوا الي مدينتهم  
 صنعوا عيدا عظيما لاهلهم وفرقوا صدقات عظيمة  
 للضعاف والارامل والايتماء وكان اهل الكورة يتعجبون  
 25 منهم وكان اسمهم في في كل احد وكانوا يرضوا في  
 جميع تلك الكورة بسيرتهم الحسنة فلما كان من بعد

- اذقضا شهرين ايام تنجّ الانسان المختار مشاؤس  
 Fol. 101b. وصل الي الساعة الحادية عشرة واخذ | اجرة النصار  
 كلّه بطلبات ربيس الملايكة ميخائيل فآما اولاده  
 الصغار وأمههم فلم يملّوا من الخيرات التي يصنعوها  
 5 أكثر من زمان حياة ابيهم فآما الشيطان وجنوده  
 فلم يهتمل ما كان يرا من الخيرات التي يصنعوها  
 هؤلاء القديسين بل افام اهل المدينة علمتهم وجعلتهم  
 Fol. 102a. يبغضونم وبغضه شديده فقاموا عليهم واخذوا اموالهم  
 بالظلم وكلّما كان في مخازنهم \* فقال يوحنا لآمه  
 10 واخوته اما ترون اننا قد تعبنا جدّا من حين مات  
 ابينا فقوموا بنا نترك هذه المدينة ونمضي الي  
 مدينة المملكة ونسكن هناك فآنه مكتوب في الانجيل  
 المقدّس اذا طردوكم من هذه المدينة فاهربوا الي  
 Fol. 102b. اخري وها هوذا هم قد طردونا واتعبونا فلتكن | ارادة  
 15 الرب علينا وهكذا قاموا في خفيّه واخذوا بقيه ما  
 فضل لهم وذهبوا الي مدينة المملكة وسكنوا هناك  
 وكانوا يقولوا يا اله ربيس الملايكة ميخائيل كن لنا  
 عونًا ثم زادوا علي صدقاتهم التي كانوا يعملوها  
 اولًا فلم يهتمل الشيطان هذا لكنه فلق لآنه كان  
 20 ينظر ان القديسين يعطوا الصدقات بامانة ولم  
 Fol. 103a. يعلم ان ربيس الملايكة الاطهار ميخائيل كان يفحصه  
 وهو فكان يزيّر كالاسد فلما مضت ايامًا قليلاً دخلوا  
 حراس المدينة وسرقوا دار ارخن المدينة الاعظم  
 واخذوا له اموال عظيمه فاعلم ذلك الارخن الوالي  
 25 المسلط علي تلك المدينة بهذا فسأل الوالي عن  
 الامر من نواب المدينة وانّ النواب مسكوا الحراس

- Fol. 103b. وكلفوهم ان يبكتوا عن اذية | ذلك الرئيس وفيما هم مضطربين لهذا الامر واذا الشيطان قد تشبه بانسان وصار يمشى في المدينة كلها ويصرخ قائلاً انا اعرف من سرق اذية سيلون الارضين \* لاني ارا هولاء الاربعة 5 صبيان الغربا الذي اتوا الي هنا في هذه الايام هم الذي دخلوا الي البيت وسرقوه انا اعلم بالحقيقة ان الامر هو هكذا منذ سكنهم هذه الكورة وان رجال تلك المدينة لما سمعوا هذا | اعلما به الوالي وفي الساعة جذبوهم بشعور رواسهم كما امر الوالي 10 وجاؤ بهم امامه وكانوا يجذبوهم بلا رحمة وكانت امهم يمشى خلفهم وتبكي وتعزيهم قائلاً \* لا تخافوا يا اولادي لان الله الذي امنا به وعظيم رواس ملايكته الاطهار ميخائيل قادر ان يخلصكم من كل شر ومن الذي كذبوا عليكم بسببه | وفيما هي تتكلم بهذا Fol. 104b. 15 كان نحوهم صوتا من السماء قائلاً لا تخافوا فاني لا ادع شيئا من الشر يصيبكم انا هو ميخائيل حافظكم من كل شر وفيما هم تيام امام الوالي وهو يسالهم واذا برئيس الملايكة قد تشبه بوزير الملك واتا من بعد فلما راه الوالي قام ووقف له وطلب اليه ان ياتي Fol. 105a. 20 ويجلس لكي يسمع هو ايضاً هذا الاحتجاج اما هو فجلس \* فامر القايد ان يقدم اليه الصبيان فقال لهم لعلكم ان تردوا عملة الارضن اليه من قبل ان اعد بكم اما هم فاجابوا قائلين حتى هو الرب الاله المسيحيين ووجد اعظم رواس ملايكته الاطهار ميخائيل 25 لم يتفق لنا مثل هذا الامر ابداً فقال رئيس الملايكة ميخائيل للوالي انا اعرف كيف يظهر الحق \* ليمسك Fol. 105b.

- الاصغر في اخوة هولاء القوم ويدخل به الي دار رئيس  
الحراس الذي قلبه متعوب بهولاء الناس ويصرخ  
قايلا باسم سيدي يسوع المسيح تظهر عملة سيلون  
الارخن هذه التي اهتمونا بها ففي تلك الساعة يظهر  
5 الحق \* ولوقت امر الوالي ان يؤخذ الابن الاصغر  
Fol. 106a. ويدخل به الي دار رئيس الحراس كما قال . رئيس  
الملايكة ميخائيل ثم صرخ قايلا باسم سيدي يسوع  
المسيح ورئيس الملايكة الاطيار ميخائيل تظهر عملة  
سيلون الارخن \* وفي تلك الساعة كان صوتا وكأ  
10 احد يسمعه انزلوا الي اسفل الدهليز فتجدوا كل  
شيء وهولاء الصبيان ابريا كل ذنب فنزلوا الوقت  
الي اسفل الدهليز فوجدوا العملة كلها | واعلموا  
Fol. 106b. الوالي بالذي كان فتعجب جدا فحوّل وجهه مستحيًا  
ان كيف يقول الذي كان لذلك الوزير الذي هو  
15 ميخائيل ثم لم يعلم الي اين مضى حينئذ تعجب  
جدا واطلق الاربعة صبيان وهم يربين فدخلوا الي  
بيوتهم وهم متحدين لله ورئيس الملايكة ميخائيل  
فاما القديسين فلم يملوا من الخيرات التي يصنعونها  
مع كل احد حتى ان الجميع تعجبوا من سيرتهم  
20 الصالحة | وكان ايضا من بعد زمان مذ كان هذا  
Fol. 107a. سعى انسان في رجلين عند الملك ان له عليهما  
دين قديم \* فسلم الملك الرجلين الي اجناد حتى  
يعطيه كل منهما مائة مثقال ولم يكن لهما ما يعطوه  
وان القديس يوحنا وجدتهما صدفة فرآ الاجناد  
25 يقتلان الرجلين بغير رحمة فقال للاجناد ما هي  
Fol. 107b. العلة التي انتم تضربون هذين الرجلين بسببها

فقال له الاجناد انهم ممسوكين على مائة مثقال كل واحد منهم فقال لهم فاذا اخذتم المائتي مثقال تطلقوهم فقال الاجناد نعم واذا لم يعطونا ايهم نستعقلهم فطلب يوحنا الي الجندان يتناقوا قليلاً

5 الي ان يعود اليهم اما هو فمضى واحضر المائتي مثقال ودفعها لهم وعتق اوليك الرجلين والاربعة اجناد المترسمين بهما دفع لكل واحد منهم مثقال فلم  
 تحمل الشيطان عدو كل صدق بل امتلا حسد علي القديسين من اجل اعمالهم الحسنة فاتار عليهم  
 10 تجارب صعبة جداً بزيادة وهي هذا وكان من بعد هذا استضاف رجل من اهل تلك المدينة برجل صديق له وكان المساء وكان ذلك الرجل ساكن بجانب بيت اوليك القديسين فلما اكلوا وشربوا قام ذلك

الرجل ليذهب الي بيته | وبينما هو ماشى في شوارع  
 15 المدينة فلدغته عقرب فوقع ميتاً في الساعة ولم يعلم انسان بما كان وفيما كان حراس المدينة يطوفوا مع اصحابهم وجدوا ذلك الرجل ميتاً فاتوا بسراج وفتسوا جسده ولم يعلموا بما كان منه ثم كفنوه فلما كان باكراً ارادوا ان يحملوه الي القبر واذا بالشيطان  
 20 قد تشبه بانسان وكان يصيح في المدينة كلها

قائلاً ان هذا الرجل الميت الذي لم يعلم احد من الناس بموته ولا من قتله لم يكن هذا الشر من احد من الناس الا هؤلاء الاربعة صبيان الغربا واذا اشهد بهذا الامر فذاع هذا الكلام في المدينة كلها فذهب  
 25 الوالي واعلم الملك كسنطس بهذا وفي تلك الساعة امر الملك بان ياتوا بالاربعة صبيان مكتفين اليدين

- التي خلف وان يعملوا في اعناقهم جنازير فجاءوا بهم  
 ووقفوه امام الملك فكان نكسهم صوتا قايلا لا  
 فكافوا فيها قد انقضى زمان التعب وحصل لكم  
 النياح من قبل الرب حينئذ لما اتاهم امام الملك  
 5 بشبه ظلمه ففي تلك الساعة تشبه رئيس الملائكة  
 ميخائيل بشبه اميرا كبيرا لملك الروم واتى \* فلما  
 راد الملك كسنتس قام ووقف امامه فلما بلغ اليه  
 جلسا مع بعضهما بعض فلما راي رئيس الملائكة  
 ميخائيل الصبيان | قيام قال للملك كسنتس ما هو  
 10 امر هؤلاء الصبيان فاعلمه الملك بالذي كان فقال له  
 ميخائيل فمن يعلم من الذي قتل هذا الرجل فقال  
 له الملك قد اخبرت ان هؤلاء هم الذين قتلوه \*  
 فقال ميخائيل ان عندنا اذا كان امرا هكذا وهو ان  
 يموت واحدا ولم نعلم ما الذي كان منه فنكض  
 15 الرجل الميت في الوسط ونسأله فيكلمنا | ويتكلمنا  
 من الذي قتله والان ان كنت تريد ان تعرف الحق  
 فليقدم ايضا ذلك الرجل الميت اليها هنا ونسأله وهو  
 يكلمنا ويعرفنا من الذي قتله وفي تلك الساعة امر  
 الملك فقدموا الميت في الوسط فقال رئيس الملائكة  
 20 ميخائيل لذانيال اصغر اخوة القديسين اذهب وقل  
 لهذا الميت باسم سيدي يسوع المسيح الاله السما  
 والارض اخبرنا ما الذي كان منك ففعل الفتى الصغير  
 هكذا وان الله يحب البشر المرید ان يتمجد اسمه  
 25 المقدس في كل مكان ليؤمنوا به اعاد نفس الرجل  
 اليه مرة اخرى وعاش من اجل خلاص الملك والجمع  
 كله الذي في تلك الكورة وصرخ ذلك الرجل قايلا الويل



- لك آتيا الملك كسنطس لانك تجاسرت وجلست مع  
 رئيس الملائكة ميخائيل رئيس اجنات القوات  
 Fol. III b. السماوية | ان هولاء الرجال الذين اتهمتموهم هم  
 صديقين وابريا من الذنب وليس هم الذين قتلوني  
 5 لكن عقرب لدغني فميت لكن لاجل صفوة هولاء  
 الرجال ادركك هذا الخمر العظيم واستحكيت ان تنظر  
 الي رئيس الملائكة الاطهار ميخائيل والان فقد رايتهم  
 اعاجيب الله فارجعوا من كل قلوبكم واتركوا عنكم  
 Fol. II2 a. هذه البذات وهذه الاصنام الميتة التي لا ربح فيها  
 10 لكي الله يغفر لكم ما سلف من خطاياكم واما انا  
 فادركنني نعمة عظيمة لانني رايت رئيس الملائكة  
 ميخائيل من اجل هولاء الرجال الابرار \* وفي تلك  
 الساعة ارتفع رئيس الملائكة صاعدا بمجد عظيم  
 والملك ينظره وكل الجمع وهو صاعدا الي السماء  
 15 واخذ معه نفس ذلك الميت الي السموات واما الملك  
 Fol. II2 b. وكل احد فصاروا في خوف عظيم جدا ومن بعد وقت  
 كبير اطمأن قلب الملك من الخوف ومن ذلك الامر  
 المعجب الذي راه وقام وقبل ثم يوحنا قايلا مباركة  
 هي الساعة التي دخلتم فيها الي هذه المدينة  
 20 اطلب اليكم ان تعرفوني الالهكم الذي امنتم به  
 لنؤمن نحن به ايضا فنخلص \* فقال لهم يوحنا  
 نحن مؤمنون بالرب يسوع المسيح ابن الله الحي  
 Fol. II3 a. فصرخ الملك قايلا وكل الجمع معه بالحقيقة | اله حي  
 هو يسوع المسيح وليس الاله سواه \* فقال يوحنا  
 25 للملك قم فاكتب لملك رومية قسطنطين واعلمه  
 بكل شئ واكتب اليه ان يرسل الينا واحدا من

- الاساقفة الي كورتنا فيعظكم باسم الاب والابن والروح  
القدس فكتب الملك كسنطس الي الملك قسطنطينوس  
قايلا له هكذا كسنطس الذي يقال له ملكا استنجرا  
Fol. 113b. وكتب لعظمة الملك وجلالته قسطنطين عبد يسوع  
5 المسيح السلام لك ان نعمه عظيمه قد ادركتنا من  
قبل الله الصالح فذكرنا واخرجنا من عبادة الاصنام  
الطمثه واعادنا اليه من قبل صلاحيته الكبيره  
وظلمات رئيس الملائكه الاطهار ميخائيل هذا الذي  
جعلني مستنقفا ان انظره بعيني وجعل الميت  
Fol. 114 a. 10 يكلمنا مشافهه من بعد موته | وبعد هذا مضى صاعدا  
بمجد عظيم ونحن باجمعنا ننظره والان نطلب الي  
سيادتك ان ترسل الينا واحدا من الاساقفة الذي  
عندك ليضي لنا بالامانة المستقيمه ويعرفنا نحن  
ايضا الطريق الموديه الي الله ويهب لنا الخاتم  
15 المقدس واذا فعلت معنا هذا تنال اكاليل عظيمه  
عند المسيح علي هذا الامر كن معانا ايها الملك  
Fol. 114 b. الالهي بقوة المسيح ملك الكل وباجتهاد عظيم  
اخذ الملك البار قسطنطين الكتب فقراهم وتعتجب  
جدا مما كان وحمد الله \* وباهتمام عظيم كتب الي  
القديس يوحنا رئيس اساقفة افسس هكذا \* قبل كل  
20 شئ اقبل يديك الطاهرين اللتين يقلبوا جسد ابن  
الله \* انه بالحقيقه صار الينا فرح عظيم من الله  
هوذا انا ارسل اليك انت ايضا فانني عارف انك تفرح  
Fol. 115 a. 25 بزيادة | اريد ان تتعب تعباً قليلاً وتجتهد بقلبك  
المسيح الذي تعب من اجل جنس البشر وتتكلف

- ونمضى الى مدينة انتياس لتشفى المرضى الذين بها  
باسم المسيح وتخرجهم من خدمة عبادة الاوثان  
التجسد وتعمد باسم الاب والابن والروح القدس فهذا  
Fol. 115 b. يصير لك افتخاراً عند الرب | وعند ملايكته الاطهار  
5 لكي نخلص معا بقوة المسيح الالهنا \* هذه الكتب  
ارسلها الملك قسطنطين الي انبا بيوحنا رئيس  
اساقفة افسس مع رسالة كسنتس الملك فلما قرا  
رئيس الاساقفة الكتب فرح جدا على رجوع الكورة  
كلها حينئذ اخذ معه شماسين وقسوس واغنسطسين  
Fol. 116 a. 10 وثلاثة مرتلين واثنى عشر من الشعب واخذ معنا  
استعداد الصبكل وهي مايدد ذهب واربعة كاسات  
فضه وثلاثة كاسات ذهب وملعقة من الحجر الكريم  
والاربعة اناجيل والمزمور والرسول والابركسيس ورسايل  
القتاليقون وعلي الجملة كل استعداد البيعة ثم ساروا  
Fol. 116 b. 15 في الطريق وهم يصلوا بفرح فلما قربوا من المدينة  
عرفوا الملك | بحجي رئيس الاساقفة والذين معه فخرج  
الملك وبيوحنا وكل جماعة المدينة ليتلقوا رئيس  
الاساقفة فلما بلغوا الي رئيس الاساقفة سجد له الملك  
وكل الجمع وتباركوا منه وقصص الملك على رئيس الاساقفة  
20 كلما كان منه واعلمه بيوحنا قايلاً ان من قبل هذا  
واخوته رحمنا لله وهكذا مضوا | الي مدينة بيهو  
عظيم وان الملك سال رئيس الاساقفة وادخلوا الي  
القصر لان المدينة لم يكن بنى فيها كنيسة بعد  
فلما كان الغد قال رئيس الاساقفة للملك لنكثد رسم  
Fol. 117 a. 25 كنيسة فقال الملك يا ابي ان لي طريق جديد وهم  
يبنون فيه امض بنا لننظره فان كان موافق صنعنا

- كنيسة فمضى ربيس الاساقفة والمملك معا فنظروا الى الطريق | الذي يبنون فيه فارضا ذلك ربيس الاساقفة Fol. 117 b.
- فامر المملك ان يصرخ المنادي في المدينة كلها ان ياتي ساير الناس ويعملوا في الكنيسة وهكذا اجمع 5 اهل المدينة كلها وعملوا في الكنيسة من الربيس الي المسكين حتى الي المملك كان هو ايضا يعمل بيديه مثل كل احد مؤمن انه ينال بركة من المسيح وبارادة الله كمل البناء في ستة عشر يوما | وكرز ربيس Fol. 118 a.
- الاساقفة الكنيسة على اسم العرزي القديسه والدة الاله مريم فلما راي كثرة الجموع يعمدون قال للمملك 10 في اين يعتمد هذا الجميع العظيم لان المدينة لم يكن بنى فيها كنايس ولم يكن فساقى فاجاب الحكيم يوحنا وقال للمملك ولربيس الاساقفة انا اقول ان هذه البركة الماء التي هي شرقي المدينة انها 15 مستحقه لهذه الكرامة العظيمة | وفي تلك الساعة Fol. 118 b.
- كان صوت من السماء وكل احد يسمعه ثايلا هذا هو الذي رسمه الله يا يوحنا ابن الرسل \* فلما سمع ربيس الاساقفة والمملك وكل الجمع ذلك تعجبوا ثم امر ربيس الاساقفة والمملك ان يجتمع الجمع الي تلك 20 البركة وصلى ربيس الاساقفة على الماء كعادة الفساقى كلهم وكانت اعجوبه عظيمه في ذلك | الوقت وهو Fol. 119 a.
- انه لما بلغ الي التقديس سمع الجمع كله صوت من الماء يقول التقديس مع ربيس الاساقفة فلما كمل ربيس الاساقفة الصلوات امر ان ينزل الجمع كله الى 25 الماء فانظروا كلهم في الماء وهم يصرخون ثايلين نضع باسم الاب والابن والروح القدس ثم اعتمد

المملك وكل الجمع وانا بهم رئيس الاساقفة الي الكنيسة

Fol. 119 b. ونسب يوحنا اسقفنا لهم واخوته الثلثة نسبه احدتهم

تسييسا والاثنين الاخر شامسه \* وكان للملك ابنا

اسمه اقلاس فصيره شماسا وكان جميع الشعب يجذلون

5 دالوت حنيد اهتم رئيس الاساقفة بالقربان فرغته

على المذبح وقدم عليه \* فتعجب الملك وكل

Fol. 120 a. الجمع | مما رأوا وسمعوا لانهم لم يسمعوا كلام هكذا

اندا ولم يبروا هذا المثال البتة وهذا كان اول مرة

رفع القربان في تلك الكورة \*

SPECIMEN OF THE ARABIC VERSION  
OF THE  
ENCOMIUM UPON SAINT MICHAEL  
BY  
EUSTATHIUS, BISHOP OF TRAKÈ.

اتري تذكرون انتم اوغيميه زوجة ارسترخوس  
الامير هذا الذي ولاه الملك العابد اتورديوس علي  
جزيرة الانركي انتم تعرفون كلكم ايها الشعب المكتب  
للمسيح ان هذا الامير كان عابداً جداً كما يشهد  
له بذلك كل احد ان صلواته وصدقانه صعدت تدام  
5 الله مثل قزئيلبوس زماناً كان هذا الرجل المكرم  
ارسترخوس اميرا ومنذ اخذ المعمودية المقدسه من  
يد ابينا المكرم والمعلم العظيم يوحنا لم يفتخر من  
الصدقات والقرايين في كل اثني عشر من الشهر  
باسم رئيس الملائكة الاطهار ميخائيل وفي الحادي  
10 وعشرين من الشهر باسم العذري الطاهرة مريم  
والتاسع وعشرين من الشهر ميلاد ربنا يسوع المسيح  
وكان يعطي القرايين والصدقات التي لا عدد لها  
لذكر اسم الله الكلمة كان هذا الرجل البار يصنع  
هذا زماناً كبيراً من بعد كمل زمانه ليصلي الي  
15 المسيح مثل كل انسان فدعا اوغيميه زوجته وقال لها

- يا اختى هوذا اذنتي ترى ان زمني قد تمّ لامضي  
 الي الرب كمثلي ابايي كلهم \* وقد سمعتي اذنتي كل  
 Fol. 134b. التعاليم الحكيمية التي اوصانا بها | الاب الطوباني  
 يوحنا هذا الذي به استمنات هذه الكجزيه كلياً  
 5 وعرفت الله وقد سمعت منه مرار كثيرة باذنك في  
 بينك يقول ان ليس شيء اعظم من الحكمة وايضا قال  
 ان للرحمة فخر في الدينونة وعلي الحكمة بقية وصايا  
 المعزيه التي قالها لنا من اجل خلاص نفوسنا اعني  
 ذلك العظيم يوحنا \* وايضاً هوذا انا اوصيك وقد  
 10 جعلت الله رقيبى | وامامي من قبل خروجي من  
 Fol. 135a. هذا العالم اذك لا تفتري ولا تنكري ما كنا نصنعه الان  
 في اليوم الثاني عشر من الشهر عيد رئيس الملائكة  
 الاطهار ميخائيل والحادي والعشرين عيد الملكة ام  
 ملك الملوك والتاسع والعشرين ميلاد الاله الكلمة  
 15 واحذري ان تكفري قربان رئيس الملائكة الاطهار  
 Fol. 135b. ميخائيل لانه يطلب عن كل احد فلعله يطلب  
 عنا امام الله ليصنع معنا رحمه صدقة ويقبل اليه  
 نفسى الشقيّه فاما تلك المرأة الحكيمه فقالت لبعليها  
 يا سيدي واخي حتى هو الرب الذى امتنا به اننى لا اترك  
 20 خلفى شيء مما اوصيتني به لكنى ازيد عليه بالاكثر  
 بل في قلبى كلام اريدك ان تحتملنى فيه وتكلمه  
 لي من قبل ان يدفن جسدك اما هو فقال | لها كل  
 Fol. 136a. شيء تريد به قوليه لي وانا اكلمه لك بمشيئة الله  
 فقالت له انا اريد ان تامر مصور ان ينقش لي صورة  
 25 رئيس الملائكة الاطهار ميخائيل في لوح خشب  
 وتعطيها لي لاجعلها في قيطونى الذى اذام فيه  
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- وتسلمني له كالوديعة لكي اذ خرجت من الجسد  
 يكون لي حارساً ومنجياً من كل الافكار الشريرة  
 Fol. 136b. الشيطانية | لانك اذا خرجت من الجسد اكل خبزي  
 بالبكا ووجع القلب لان منذ الوقت الذي يمضي  
 5 زوج المرأة عنها ليس يبقى لها رجا في الحياة مرة  
 اخوي وتكون تشبه جسد بغير راس وجسد يعدم  
 الراس هو ميت وحده \* لان الحكيم بولس فرغ ان  
 يقول ان راس المرأة بعليها وامرأة بغير زوج تشبه  
 سفينة بغير مدبر مستعدة للغرق | وكل الركاب فيها  
 Fol. 137a. فالان يا سيدي واخي كما انك لم تكنز قلبي البتة  
 بكلمة فهذا الذي سألته منك ايضاً لا توجعني بسببه  
 ليكون رئيس الملائكة الاطهار ميخائيل حافظاً لك \*  
 فان ليس رجا بعد لكنني مترجيه رحمة الله ورئيس  
 ملايكة الاعظم ميخائيل فلما سمع الاسفيسلار ذلك  
 15 الكلام عجل ليكمهل | ما سألته ولوقت من الساعة امر  
 ان يوتنا اليه مصور حكيم فامر ان ينقش شخص  
 رئيس الملائكة الاطهار ميخائيل في لوح خشب  
 ويطلبه بالذهب المختار والحجارة الكريمة فلما كمله  
 ودفعه لها فرحت به جدا كمثل من وجد غنايم كثيرة  
 20 كما هو مكتوب وقالت له يا سيدي الاخ لتدركني  
 رحمتك وتسلمني في قلبي في هذا الكلام الاخير لكي  
 اذا تخلا قلبي وصرت ضعيفه فلا ينور على شيء من  
 الموامرات من بعد دفن جسدك \* فقال لها كلما  
 تتمتيه انا مستعد ان اكمله لك كما تعلمي انني لم  
 25 احزن قلبك في امر من الامور البتة اما هي فقالت  
 له انا اريد ان تسلمني ليد رئيس الملائكة الاطهار



- ميخائيل هذا الذي صورتُهُ لي في هذا اللوح الخشب  
 وتطلب اليه عتي لكي | يكون لي عضداً الي يوم  
 Fol. 138b. مهاتي لانّ بعد خروجك من الجسد لا يبقا لي رجاء  
 الا بالله ورييس الملائكة ميخائيل لانك تعلم ان  
 5 الامراة الارملة تاكل خبزها بالبكاء والتنهيد فلما  
 سمع ذلك الامير هذا تالم لاجل هذا الكلام المر  
 الذي قالتهُ لهُ لكنّه تععجب من عظم امانتها في  
 Fol. 139a. ريس الملائكة الاطيار ميخائيل ثم امسك بيدها وسلمها  
 لرييس الملائكة ميخائيل الذي نقش صورته في اللوح  
 10 الخشب وصرخ تايلا يا ريس الملائكة ميخائيل الذي  
 قتل الثعبان الاول الذي زرع العظمه وقاوم سيده  
 فربطه وجعله في البكيرد النار المملود من النيران  
 والكبريت ايها الساجد في كل حين امام الاب الصالح  
 Fol. 139b. من اجل جنس البشر شبهه وصورة الله اضابط الكلد  
 15 ها انذا اسلم اليك اليوم اوغيبيه زوجتي كمثل الوديعه  
 لكي تكرسها وتنجيها من كل المومرات الشيطانيه  
 التي يتبرهم عليها واذا طلبت اليك تعينها وتسبع  
 لها وتخلصها لانّ ليس لنا رجاء الا الله واياك فلما  
 سمعت اوغيبيه فرحت جداً ووقفت بامانه عظيمه ان  
 20 ليس بقى سئ من حيل الشيطان يقدر عليها من  
 ذلك | الوقت لانّ ريس الملائكة ميخائيل صار  
 Fol. 140a. لها حارساً \* ومن بعد هذا اخذت صورة ريس  
 الملائكة المنقوشه فاقامتها في القيطون الذي تنام  
 فيه وصارت ترفع امام الصورة بخورا غايق وتنديل  
 25 موقودا امامها ليلا ونهارا بعمر فتور وكانت تستجد لهُ  
 ثلاث دفعوع في كل يوم وتساله ان يعينها \* وكان

- Fol. 140b. من بعد هذا | افتقد الله الامير ارسترخوس العابد  
الذي سبقنا فذكرنا اسمه عن قليل فمضى الي  
طريق ساير الناس فاما اوفيميه المرأة الحكيمه<sup>1</sup>  
زوجة ارسترخوس الامير فلم تملّ من الصدقات  
التي تصنعهم والقداسات التي كان ارسترخوس  
يعملهم وهو حتى قبل وفاته باسم رئيس الملائكة الاطهار  
ميخائيل \* وكانت مسرعه في ان تزيد عليهم  
Fol. 141a. جدا اكثر من ذلك الزمان الذي كان | زوجها حتى \*  
وان الشيطان المبعث البخير لجنسنا منذ الاول لم  
يحتمل ان ينظر الي تلك الخيرات التي كانت الامراء  
تعملهم باسم رئيس الملائكة الاطهار ميخائيل فحسدها  
واراد ان يضيع اجرها الذي كانت تترجاه من الله  
ولما كان ذات يوم التمس شكل راهبه وسار معه شياطين  
اخر في شكل عذارا لابسين اساكيم ذهب وجا فوقف  
Fol. 141b. عند باب بيتها وارسل اليها جاربه قايلا اذهبي  
فقولي لاوفيميه النقيه زوجة ارسترخوس الامير ان  
هوذا عذري راهبه وافقه علي الباب تريد ان تخضع  
لك هي وبنيتها معها وان تلك الامراة الحكيمه لما  
سمعت هذا الكلام خرجت الي الباب الرابع من  
بنيتها وامرت ان تدخل اليها تظن انها راهبه بالحقيقه  
Fol. 142a. فخرجوا العبيد فرآوه وان هو الشيطان قايما متوشحا  
باسكيم زور \* فسجدوا له فامرود بالدخول هو والذين  
معه \* فدخل الشيطان ووجهه مطرق الي الارض كانها  
راهبه بالحقيقه والذين معه عملوا هم ايضا هكذا فلما

<sup>1</sup> On the margin المحتشمه.

راقيم اوفيميه البارّه وتم بهذا الشكل هكذا تعجبت  
 جدّا من عظم تواضعهم فقامت وامسكنه لانه كان  
 لايس شكل | امرأه وادخلته الي بيتها فلما بلغ الي  
 القيطون حيث صورة ريس الملايكه ميخائيل خاف  
 5 ذلك الشيطان ان يدخله هو ومن معه فاما تلك  
 الامراء الحكيمه فكانت تكرمهم قائله اصنعوا صحبه يا  
 احباى الاخوات وادخلوا الي هذا القيطون لتحلّ (sic)  
 صلواتكم المقدسه فيه الذي اشهد لكم الله عليّ  
 ورييس ملايكته الاطهار ميخائيل ان مذ يوم توفي

Fol. 142b. 10 زوجي الطوباني ارسطرخوس والي الان لم يدخل  
 انسان قط من داخل باب هذا القيطون الا جوازي  
 خاصه الذين يخدموني في حاجه الجسد والنسوان  
 اقاربي المتقيبات الاقيات التي ليتفقذني كحبه الله \*  
 فاجاب الشيطان المتشبهه بالراهبه قايلا لماذا لم  
 15 يدخل رجلا الله من داخل قيطونك وكل مكان لا

Fol. 143b. يكون فيه ذكرا ليس يكون معونة الله فيه \* وجميع  
 النسود اللاتي على الارض متزوجين سوا امرأه واحده  
 وهي مريم ام المسيح \* واذا اردت مرضاة الله من  
 كل قلبك فاذا ابشر عليك با مر صالح امام الرب فقالت  
 20 وما هو فقال الشيطان اما تعرفي السيد الموروخس  
 الورييس العظيم هذا كبير في اصلاح امر الملك

Fol. 144a. انوريوس هو نسيبي وهو قريب الملك في جنسه  
 وقد ماتت امرأته قبل هذه الايام وعند ما سمع بنياح  
 زوجك ارسطرخوس الامير المحجل قال ليس هو عدل ان  
 25 انزوج امرأه حقيره دون كرامتي لكن انوم فانزوج  
 اوفيميه البارده وهي انتى وانتم لها الارجوان اكثر

- من المرة الاولى وقد اعطاني هذا المهر كي اعطيه  
 لك ليطيب قلبك ان تجلسي معه فانه كبير في البلاط  
 Fol. 144b. والملك يحبه جدا \* ولموت اوراها ذهب كثير ونفسه  
 وحلى ذهب يقصد تطعيمها بحيله الشريرة وان العفيفه  
 5 اجابت بوداعة عظيمه كيف يمكنني ان اعمل امرا  
 هكذا من ذاتي وحدي دعيني حتي امضي واستشير  
 كفيلي الذي سلمني اليه زوجي الطوباني قبل خروجه  
 Fol. 145a. من الجسد فان امرني ان اتيمم مع زوج فاننا ائتم  
 من غير تشكك وان لم يامرني بذلك فلا افعل شيء  
 10 من ذاتي ابدا فاجاب الشيطان قايلًا واين هو ذلك  
 الكفيل فقالت اوفيميه ها هوذا داخل قيطوني معي  
 منذ يوم سلمني له زوجي يحرسني ليلا ونهارا والي  
 هذه الساعة \* فاجاب الشيطان وقال لها اتعلمين  
 Fol. 145b. انك قد وضعتني في قلبك ان تكلمي وصايا الرب  
 15 فيها هوذا قد صرتي مدانه بهم كلهم لان الرب قال  
 ان الذي يسقط في وصية واحده فهو مدانا بالكل  
 اما تعرفي ان الله يبغض الكذب جدا وداوود ايضا  
 يقول في المزمور الخامس الرب ينبذ كل الناطقين  
 بالكذب فمتي اعتمدتني الكذب فان الله يهلكك  
 20 سريعاً الم تقولي لي عن قليل ان من يوم خرج  
 Fol. 146a. زوجي من الجسد والي هذه الساعة لم يدخل رجل  
 واحد الي قيطوني حتى ولا عبيدي فاجابت اوفيميه  
 قايله اني انما قلت لك الحق ولم اكذب اتول لك  
 يا اختي المكرمه واحلف لك بالله ضابط الكل  
 25 وبريس ملايكنه الاطهار ميخائيل الذي قتل الحية  
 الاولى ان منذ يوم توفي الطوباني زوجي والي هذا

- Fol. 146b. اليوم لم يدخل رجل واحد داخل باب قبطوني | ولم احتمل ان يقترب مني فلا سيما ان يرا وجهي فاجاب الشيطان المتشبه بالراهبه وقال لا وقيمه الم تقولي من الاول انه منذ تنيح زوجي لم يدخل الي 5 ولا رجل واحد فيها عمودا الان قد اخطيتي واكملتني الاثم ان حلفتى كاذبه الم تقولي لي عن قليل دعيني اولاً ادخل الي قبطوني الاستشير كفيلى الذي سلمني زوجي له من قبل خروجه من الجسد اليس الكفيل رجل هل يوهن كفيل علي امرأة قط عمودا الرجل الان داخل قبطونك وقد وجدته انا من داخل 10 مكدعك فالأ قد كذبتني وانسمتي كذباً وانا فلا اتبلدك البتة ولا اخذك لقريبى ولو دفعت لي جميع ما لك اما اوقيمه | فضحككت ضحكاً روحانياً وقالت Fol. 147b. 15 عسر علي معما ان ليس هذا المال ولا هذا الكلي الذي احضرتة معك فقط بل ولو اعطيت بالكفيله الاموال والتكف النبي في قصر الملك البار انورديوس وجميع زينته وكل كنوز العالم لا يكون لي ان | اخالف Fol. 148a. 20 الامير الكليل ولا اتفق مع رجل اخر غريب حتي امضى اليه طاهره من كل دنس واذا قلت ان كفيلى داخل قبطوني لم اكذب فان الكفيل الذي سلمني اليه سيدي وبعلي هو اشد من كل الكفلا الذي للعالم \* Fol. 148b. 25 فانه غير محتاج ان يعرته احد عن خطيه ولا عن صلاح ومهما اضمرناه او فكرناه في قلوبنا وحواسنا يعلمه للوقت وان خطر ببال احد فكر شيطاني

فيمضي ويتوكل<sup>1</sup> ذلك الكفيل للوقت ويستشفع باسمه  
 خاصه وان احتاطت عساكر الشيطان احد وسيجت  
 عليه فياتيهِ ومن ساعته يتفرقون مثل الدخان | Fol. 149a.  
 وان اخترتي يا اختي فانا اسلمك لذلك الكفيل  
 5 ليكون لك انتي ايضا معينا الي يوم خروجك من  
 الجسد \* ومن بعد موتك ايضا يسلمك الي الاله  
 الصالح مثل قربان طيب وترثين الحياه الموده  
 فاجاب ذلك الشيطان المتشبه بالراهبه وقال لها  
 اريني انا ايضا هذا الرجل فانه كما تقولين عظيم  
 10 هو غناه | فاجابت اوفيميه وقالت لها قومي بنا  
 لنكول وجوهنا لناحية الشرق ونصلي صلاه امام  
 الرب وتعتري لذلك الكفيل بما قد اضمرت في  
 قلبك وتقولين هكذا \* اللهم اغفر لي عما اضمرت في  
 هذا الكفيل وهذه المرآة التي سلمها زوجها له وانني  
 15 لا ارجع افكر هكذا في قلبي بقدوس الاله ابدا فاذا  
 انتى اعترفتي هكذا انا اريك | الكفيل مواجهه ومن  
 Fol. 150a.  
 بعد ذلك تسالينه في معونتك واسعاك فقال لها  
 الشيطان ان علي وصيه من قبل ان اتوشح بهذا  
 الاسكيم المقدس اني لا ابسط يدي للصلاه حتي  
 20 اعود الي مكاني ولا اكل مع احد من العلمانيين ان  
 لم يكن متشكل بشكلنا فاجابت اوفيميه وقالت  
 للشيطان انك قد قلت لي ان من حفظ الناموس  
 كله ويسقط في شئ واحد فقد صار مدانا بالكمل  
 Fol. 150b.

<sup>1</sup> ويقصد On the margin.

فهيؤذا انتي قد وقعتي من فمك وحذك وخالفني  
وصايا الربّ التي اوصا بها رسله القديسين منذ  
البدء فقال لها الشيطان وما هي الوصايا التي  
خالفتها اعلميني بهم ليلا اقيم عليك حرب عظيم  
5 للموت اذ لم تظهر بهم لي الان فاجابت اوفيمية

Fol. 151a. وقالت لذلك الشيطان | اليس في الاول اوصا مخلصنا  
الصالح قلاميده عند ما ارسلهم ليكرزوا قايلاً وايّ  
بيت دخلتموه فسلموا عليه وقولوا السلام لهذا  
البيت فان سلامكم يحلّ عليه وان كان لا فسلامكم  
10 يرجع اليكم واوصاهم ايضاً ان يصلوا في الموضع  
الذي يدخلونه وان ياكلوا ايضاً مع كل احد ما خلا

Fol. 151b. الذين لا يعترفون بان المسيح جآً بالجسد ان  
قال كلوا مما يقدم لكم واكلوا بغير فحس وكلموا  
يشكر وقد اوصانا الرسول ايضاً في رسايته قايلاً هكذا  
15 صلوا بلا فتور واشكروا في كل شئ وان رجال الله  
ايضاً يصلون علي الدوام ليلاً ونهاراً فان كنتي  
انتي امراه وليس فيك شئ من اصل المكر فانفضي

Fol. 152a. بنا نصلي ومن بعد الصلاه انا احضر لك ذلك  
الكفيل ونراد ونسلم عليه ثم لقم وان كنا غير  
20 مستحقين لنظر وجهه \* فلما علم الشيطان ان  
اوفيمية قد حصرته من كل جهة احتار كيف يهرب  
فبدا يغيّر شكله وتشكل بشكل شنع جدا \* وان  
تلك المرأة الكريمة اوفيمية لما رات ان شكله قد  
Fol. 152b. تغيّر خافت جدا | وصرخت قايله يا ربيس الهلايكه  
25 ميخايل اعني في هذه الساعة الشديده يا من  
سحق كل قوة العدو اعني فانك تعلم يا سيدي ان

- الطوباني زوجي اسلمني اليك تبدي خروجي من الجسد  
لكي تكورسني وتكون لي حصنا منيعاً من كل  
مضرات العدو ولما قالت هذا رشمت ذاتها باسم  
Fol. 153a. الاب والابن والروح القدس | وفي تلك الساعة انحل  
5 الشيطان وكل افعاله من قدامها كمثل العنكبوت  
ومن بعد ذلك بزمان ظهر لها الشيطان بشكل  
انسان حبشي شنع جداً وعليه جلود المعري وعينيه  
مملوه دماً وشعر راسه مثل شعر خنزير بري وفي يديه  
Fol. 153b. سيفين مسلولة يلمعان جدا \* فوقف | امامها وكانت  
10 رايكته فايكحه امامها كثيراً فلما راته او فميمته انه قد  
تغير في شكله نهضت للوقت ودخلت الي قيطونها  
ومسكت المثال الذي صورة ريس الملائكة ميخائيل  
مصوره فيه وكانت تعانقه وتصرخ قايله يا ريس الملائكه  
الاطهار ميخائيل اعني ونجني من هذا المكار وان  
Fol. 154a. 15 الشيطان وقف خارجاً | من باب القيطون فانه لم  
يقدر ان يدخل لاجل مجد ريس الملائكه ميخائيل  
الذي ملاه وجعل اصابعه في انفه وصاح من انفه  
صارخا قايل الغوث ما الذي افعله يا فميمته دخلت  
اليك اريد ان اطغيك واحدتك الي الهلاك معي  
20 فغلبتني بهذا اللوح الخشب الذي مسكتيه انا من  
Fol. 154b. الاول حركت شعب اليهود علي ماسيا | الذي يدعي  
المسيح ظاناً اني ابطل قوته فذلني وكل قوتي عند  
خشبة الصليب ومنذ البدء انا الذي اطغيت ادم  
وحوا وصيرتهم خالفوا وصية الله وغرتهم من  
25 الفردوس والمسكن النورانيه وانا ايضاً الذي اطغيت  
الملائكه حتى سقطوا من مجدهم انا الذي جعلت



- المكبابة اخطوا حتى مكثهم الله بما الطوفان  
 وانا الذي عرفت اهل سدوم وغامورا | وثادويم  
 Fol. 155a. وزاوبن ان يصنعوا هذه الاثام حتي امطر الله عليهم  
 نارا وكبريتا ومكثهم وانا الذي علمت ازال الخطا  
 5 وتقلت احاب معها بمخالفتها وانا الذي هيبت  
 نبي اسرائيل علي هرون حتى كلفود ان يصنع لهم  
 العجل يعبدوه وغضب الله عليهم وابادهم وعلي  
 Fol. 155b. الجحمة انا الذي جعلت كل الخطايا يا ميخايل  
 انت الذي اسقطني من السماء وملايكتي والقيتني في  
 10 المكسرة النار المتوقده \* يا ميخايل ما قد تركت لك  
 السماء والارض وصرنا دنظير في الحق وحدثنا ونصيد  
 الدين نقدر علي عيدهم واحد بالرنا واخر بالفسق  
 واخر باليمين الكاذب واخر بالنميمة واخر بالمكر  
 واخر بالكيل واخر بالكسد واخر بالاحتقاد واخر  
 15 بالسرقه وان علمنا اننا لا نقدر علي احد | نصيده  
 Fol. 156a. هكذا جلبنا عليه نوما ثقيلًا حتى لا يسهر يصلي  
 علي خطاياه ولا مره واحده فالان هوذا قد تركنا لك  
 السماء والارض حتى لا ننظر وجهك لان صورتك  
 مخيفه لنا جدا وحديتك التي هي مصوره في هذا  
 20 اللوح الخشب المذهب منقوشه للاشقيّه غلبت  
 بهذه القوه العظيمة اليوم خشبه عملت صليب  
 فكطمت اصلي قبل اليوم وخشبه ايضا | منقوش  
 Fol. 156b. فيها صورتك يا ميخايل هي التي منعتني وغلبتني  
 وكل (sic) قوتي اليوم ولم تدعني ان اكمل مشيتي اليوم  
 25 مع اوفيميه ي الدغوث اليوم فان ميخايل اتعبني  
 من كل جهه ما الذي اعلم يا اوفيميه وانتي تقولي

- انني ما افدر عليك لانك قد تعلقتي بهذا الموح  
الذي في يديك فان كان نعم فاعلمى اننى اتى  
Fol. 157a. اليك في يوم لا تعرفيه وهو الثاني عشر من | بوونه  
في ذلك اليوم يكون ميخائيل وجميع الملائكة  
5 اجتماعين ساجدين خارج حجاب الاب من اجل  
مياه نهر مصر ولاجل النداء والامطار فانى اذا اعلم  
هذا انه يقيم ثلاثة ايام وثلثه ليال لايفتر من الطليه  
ساجداً من غير ان يرفع راسه حتي يستجيب الله  
Fol. 157b. له ويهبه جميع مسلاته هوذا انا اجيك في | ذلك  
10 اليوم واهيى قوات عظيمه وامسك هذا الموح الذي  
في يديك واجعله جزواً جزواً على راسك حتى انظر  
اين تجدي ميخائيل رئيس الملائكة ليعينك في  
ذلك اليوم فلما سمعت المرأة الحكيمه هذا اخذت  
صورة رئيس الملائكة ميخائيل وطردته بها حتى  
15 خرج عن باب القيطون وفي تلك الساعة صار غير  
Fol. 158a. ظاهراً امامها فاما تلك المرأة الكريهة اوغيميه  
فصارت تصنع طلبات عظيمه وصلوات كثيره ليلا  
ونهاراً مذ يوم مضى عنها الشيطان الي اليوم الذي  
قال لها اننى انيك فيه واحاربك وهو اليوم الثاني  
20 عشر من بوونه وكانت تطلب من الله ورئيس  
الملائكة ميخائيل المعونه والظفر فلما كان في الثاني  
عشر من بوونه عيد رئيس الملائكة ميخائيل اعدت  
Fol. 158b. اوغيميه كل ما | تكتاج اليه لعيد ميخائيل من  
القربان والخمر للشعب في الكنيسه وهيت للاخوه  
25 في بيتها بعد البركه وعلى الجمله اعدت العيد  
حسناً كما ينبغي لانها كانت غنيه جداً وان الشيطان

- مُبغض الخير كل حين لم يكتمل ان ينظر الصالحات  
التي صنعتهم هذا المراد وهيتهم لعيد ريبس  
Fol. 159a. الملائكت الاطيار ميخائيل \* فلما كان النهار | باكر  
الثاني عشر من يوروه فيها هي قائمة تصلى وقت  
5 الصبح وتسال الله باسم ريبس الملائكة ميخائيل  
ان يقف معها حتى تكمل الخدمة التي ابتدأت بها  
وينجئها من جميع حيل الشيطان واذا بالشيطان  
قد اقبل ووقف امامها بشبه ريبس ملايكة وله اجنحه  
عظيمه متمنطق بمنطقة ذهب علي حقويه مرصعة  
Fol. 159b. 10 باكجارد كريمة \* | وعلى راسه اكليل مصنوع من  
جواهر كريمة مئمنه وبدء اليمنى قضيب من ذهب  
لكن ليس عليه علامة الصليب فجا ووقف امامها  
وهو بهذا الحجد العظيم فلما راته خافت جدا وسقطت  
على الارض اما هو فعوضدها واقامها وقال لها لا  
15 تخشائي ايتها المرأة الكريمة امام الله وملايكته  
Fol. 160a. الاطيار \* افرحى ايتها المرأة الذي وجد الطوباني  
تعلها نعمه قدام الله وانتي ايضا صارت طوبانيتك  
مثل المصباح يضي قدام الله افرحى يا من صارت  
قرابينها وصدقانها مثل السور يصد عن المسكونه  
20 كلها طغيان الشيطان الشرير صدثيني ايتها المرأة  
المباركة فانني اقيت من عند الله ضابط الكل لما  
Fol. 160b. رايت صلوانك التي صنعتهم اليوم صعودوا قدام الله |  
مضيه اكثر من الشمس اغعافنا كثيره بشعاع عظيم  
جدا حتى اضطربت جميع عساكر الملائكة وارسلني  
25 الله اليك وقال لي كلام اتولده لك فاسمعي جميع ما  
يخرج من فمي لتجدي كرامه عظيمه قدام الله

اما تعلمين ان الله قال ان الطاعة افضل من  
 القرايين فان كنتي لا تسمعي الذي اقول لك فليس  
 Fol. 161a. انا الذي | تخالفيني بل الله فقد كتب ان كل من  
 هو غير مطيع فانه صاير للمهلك فاجابت تلك المرأة  
 5 الحكيمه قائله عرفني ما هو الكلام الذي امرك الله  
 ان تقوله لي وانا اصنعهم واحفظهم فاجاب الشيطان  
 وقال لها ان الله اوصاني ان اخرج من عنده واتي  
 اليك واقول لك لا تتلفي اموال الطوباني زوجك وتقولي  
 Fol. 161b. انني اصنع صدقات لخالص | نفسه هوذا زوجك قد  
 10 ورت خيرات ملكوت السموات كقبي قليل عن هذه  
 القرايين وهذه الصدقات الكثيره التي تصنعهم في  
 عندي اصرفني قليل ودعي في بيتك قليل ليلا تعوزي  
 بعد زمان ثم بعد هذا اذا راي الشيطان هذه  
 الصدقات هكذا يحسدك ويبدد ما لك كما بدد مال  
 Fol. 162a. ايوب | فان ايوب قد كان هو ايضا يفعل هكذا  
 للمساكين فلهذا ضاع كل ما له وانحل جسده بالدود  
 الردي ومات مع ما حصل له من الحزن علي اولاده  
 وبناته فان البيت وقع عليهم وماتوا كلهم في  
 دفعة واحدة والقديس دويد ايضا حسده من اجل  
 20 الصدقات التي كان يصنعهم فانه كان يكفن اجساد  
 الموتى الذين يبجدهم ويدفنهم فغار عليه ايضا  
 Fol. 162b. وجلب عليه المسكنه معما | انه كان غنيا جدا  
 واخيرا جعل العصافير دمتت في عيناه فعمى وليس  
 الطيور هم هكذا لكنه الشيطان وجنوده تشبهوا  
 25 بالطيور واعموه لاجل حسدهم له والان يا ابنتي ان  
 انتي اطعيني كما امر الرب والا انتي تقعي في هذه

الاعمال هكذا لان الله قال لي ان افول لك ان ليس  
 لك ولد من الطوباني زوجك ارسطوخوس الامبر  
 Fol. 163a. والان اقمومي ونزوجي برجل جليل لتزوي منه الاولاد  
 لكي اذا خرجتني من الجسد يربك كل ممالك ويكون  
 5 يكتد ذكرك بعد موتك فاذا اقمتي بغير ولد فلا  
 يكون لك رجاً ابدا \* وامرني الرب ايضا ان افول  
 لك ان كنتي لا نظيعيني وتزوي احدا والا فتزوي  
 Fol. 163b. بالبوروخس الذي يكارب اتورينوس المملك \* لانه  
 هوذا قد هبنا عساكره يريد ان يقطع منه المملكة  
 10 ويسلط علي جميع كنوز الروم وان تلك المرأة الحكيمه  
 او غيميه ادركت حبل الشيطان وعلمت انه هو المتكلم  
 معها بكلام مملو اوجاع فقالت له اعلمني في  
 اي الكتب مكتوب ان لا اصدف وان لا اصنع قربان  
 Fol. 164a. وان لا اصلي وان اتزوج رجلين لانا نجد الله  
 15 يوصينا في اماكن كتبه قايلا ان المملكه تغطي  
 كثرة الخطايا وايضا ان الرحمه يكون لها فخر في  
 الدينونه وسمعنا ايضا النبي يصرخ قايلاً احملاوا  
 فرايينكم وانطلقوا فادخلوا ديار وغي موضع اخر  
 يقول ذبيحه وتسبيح هو يمجدي وايضا ذبايح  
 20 الله قلوب طاهره وسمعنا بولس ايضا المعلم يكرز  
 لنا \* | بكلامه الحلو قايلاً صلوا بغير فتور واشكروا  
 في كل شئ وتقول لي اجلس مع رجلين لا سيما الرجل  
 الذي ذكرته لي اولاً ان اجلس معه هو هراطقي ليس  
 له الا هذا الذي يهلكه الله سريعاً ويجعل في فاد  
 25 لجام ويربطه في لجة البكر ويذله مع كل قوته تحت  
 رجلين المملك البار اتورينوس وايضاً لاجل الزوج

- Fol. 165a. الثاني فقد اعلمننا سليمان بهذا في جوابه ان  
 الزوج الاول الذي لسليمان اذا مات لا يجلسوا مع  
 زوج اخر مرة اخرى بل يذهبوا الي البرية ينوحوا  
 الي يوم الممات ويعلمنا ايضا ان جنس الغربان لا  
 5 يجلسوا مع ذكر غريب بل ذكر واحد وكما اننا  
 نشق ثيابنا علي اخ لنا عند ما يموت هكذا  
 يكون اذا مات زوج احد الغربان تخرج لسانيها  
 Fol. 165b. وحدها وتشقه بظفرها لكي اذا زعقت بلغتها يعلم  
 كل احد ان ليس لها زوج من اجل هذا اذا اراد  
 10 غراب ان يغصبها تصرخ فتلوث اذا سمعوا صوتها  
 يعلموا ان واحدا اراد ان يغصبها بلسانها  
 المشقوق وهكذا تجتمع ساير الغربان ويساعدوها  
 وينتصروا ذلك الذي اراد ان يغصبها فلهذا اذا  
 Fol. 166a. نظروا الصبيان الي الغربان مجتمعين هكذا  
 15 وهم يصرخون قاصدين زجر ذلك الذي يقصد  
 الاغتصاب لانه اراد ان يطغي الذي اوصاهم الله  
 عليه فيقولوا اوليك الصبيان الجهله ان الغربان  
 يصنعوا عرسا ولم يعلموا انهم يقصدوا ان يزوجوا  
 ذلك المريد الخطاء بتلك التي مات زوجها فلا  
 20 يكون لي ان اخلط مع سيدى ارسطرخوس بعلي  
 زبيجة اخرى ابدا ولا افتر من قراييني وصدقاتي  
 التي كنت اصنع قبل موت الطوباني زوجي باسم رئيس  
 الملائكة الاطهار ميخائيل لكن عرفيني من انت  
 هكذا ان انت لابس هذا المعجد العظيم ومن اين  
 25 اتيت وما اسمك فان مجيئك الي قد افلقني جدا \*  
 فاجاب الشيطان قائلا اليس انتي سالتني الله منذ

- Fol. 167a. اليوم الذي جا إليك الشيطان فيه | المتشبه بالراهب  
 وأراد أن يطعيك لم يقول لك أنه يأتي إليك في  
 اليوم الثاني عشر من نونته وهو عيد رئيس الملائكة  
 فإن رئيس الملائكة ميخائيل لا ينفرد في ذلك اليوم  
 5 من السجود أمام الله من أجل مياه الأنهار والمطر  
 والبشدا \* والآن فانا هو ميخائيل رئيس الملائكة  
 أرسلني الرب إليك لأعينك قبل غروب الشمس اليوم  
 ليلا يأتي زارع الشر فيصنع بك شراً فذلك يجب  
 Fol. 167b. عليك أن تأتي وتسجدي لي فأنني تركت ملايكتي  
 10 وأتيت إليك فاجابت أوغيمية وقالت له سمعت في  
 الانجيل المقدس أن في الزمان الذي تقدم الشيطان  
 الي مخلصنا الصالح لكي يحتربه فقال له ارفع لي  
 ساجداً وأنا اعطيك جميع ممالك العالم وكل مجدهم \*
- Fol. 168a. ولوقت علم المسيح انه الشيرير | فجزه فلعلك  
 15 انت هو ذاك تريد تطعيني \* فاجابها الشيطان  
 ليس انا هو ذاك لا يكون لي ان اكون هكذا ابداً  
 ومن اين يبجد ذاك هذا المجد العظيم الذي انا  
 لابسه لان من الوقت الذي خالف وصية الرب فيه  
 فغضب عليه وامرني انا ميخائيل فعزيتته من جميع  
 20 مجده فاجابت المرأة الجليله قايله ان كنت  
 Fol. 168b. انت | هو ميخائيل فابن هي علامة الصليب التي  
 علي صليبك كما انا اراد منقوش في هذه الصورة  
 التي هي شخص صورة الملاك ميخائيل فاجاب  
 الشيطان قايله هولاء المصورين يقصدوا زينة بصورتهم  
 25 لتمجدهم صنعتهم بالاكتر فان ليس عندنا علامة  
 الصليب في جميع الملائكة فاجابت اوغيمية قايله

- Fol. 169a. كيف يمكن ان اصدق قولك | فان كل جندِّي  
 يخرج من عند الملك لا يكمل احد من الناس  
 الامر الذي جا بسببه ولا يقبلوه البتة فانه ليس  
 مرسوم برسم للملك وهكذا ايضا الكتب الذي يرسلهم  
 5 الملك من مملكته وان كانت كتب سلامة فلا يقبلهم  
 احد فانهم ليسوا مكتومين بخواتم الملك وهكذا  
 ايضا الملائكة اذا نزلوا علي الارض ان لم يكن  
 Fol. 169b. معهم علامة صليب ملك المجد | لا يصدقوا انهم  
 ملائكة لكن يهربوا منهم فانهم شياطين \* لا سيما  
 10 رئيس جميع الملائكة كيف ينزل علي الارض ولا ياتي  
 معه بسلاح خاتم الخلاص الذي للملك وهو الصليب  
 المقدس الذي ليسوع المسيح ابن الله الحكيم \* فان  
 كنت تريد ان اصدق انك انت ميخائيل المنقذ  
 فدعني افدّم لك صورته | وتقبلها وعند ذلك انا  
 15 اسجد لك من غير اكون ذا قلبين غلبا راي الشيطان  
 انها قد حصرت من كل جهة ولم يقدر علي حجة  
 يقولها امامها وانها قامت من المكان الذي كانت  
 جالسه فيه تريد ان تكفّر له صورة رئيس الملائكة  
 ميخائيل غير شكله وصار شبه اسد يزيّر حتي ان  
 20 صورته ملا المدينة كلها واسرع فامسك | حنجرتها  
 وخنقها حتي قاربت الموت وكان يقول لها هكذا  
 هذا اليوم الذي فيه وقعتي في يدي تعبت واني زمان  
 كبير اصيدك لكن لم اتمكن الي الان فليات الان  
 الذي انتي معتمد عليه ويخلصك من يدي وان  
 25 تلك المرأة الحكيمه فانها ضافت جدا حتي انها  
 Fol. 171a. قاربت الموت فصرخت قائله يا رئيس الملائكة ميخائيل |



اعبى في هذه الساعة الشديده وفيما كان الشيطان  
يولمها كثيرا واذا برئيس الملائكة ميخائيل ظهر  
لها للوقت لايسا كرتبه ملوكيه ويده اليمنى قضيب  
من ذهب وعليه موضوع علامة الصليب فاشرق  
5 المكان اكثر من الشمس اضعاف كثيره فلما زاد  
الشیطان صرخ بخوف قائلا يا سيدي رئيس الملائكة

Fol. 171b. ميخائيل اخطأت في السماء وقد امك فانني قد  
استجريت ودخلت الي المكان الذي صورتك فيه  
اسئلك ان لا تصدكني قبل رماني فان المخالق سمح  
10 لي ايما قلايل وانت يا سيدي يا رئيس الملائكة  
الذي غردتني من مساكن السموات والان فاننا اترب  
منك الي يوم الكزي العظيم انا اعترف لك واتسم

Fol. 172a. قدام الله انني لا اعود من هذا الوقت ان اجرب  
رحل ولا امراد في الموضوع الذي تكون فيه هذا ما كان  
15 الشيطان يتولاه وهو مربوط مع رئيس الملائكة  
ميخائيل مثل عصفور في يد طفل صغير وهو حقير جدا  
ثم بعد ذلك اطلقه بكزي عظيم فقال رئيس الملائكة  
ميخائيل لا وغميه اغلبي الشيطان وتقوي ولا تخافي

Fol. 172b. منه فانه لا يقدر عليك من هذا الوقت انا هو  
20 ميخائيل رئيس الملائكة الذي اتى تخد مينه الذي  
سلمك لي ارستورخوس زوجك الامين الطوباني انا هو  
ميخائيل الذي تساليني كل يوم امام صورتك الذي  
شخص منسوخ داخل قيطونك انا هو ميخائيل الذي  
ارفع طلباتك امام الله انا كنت قائم في الوقت  
25 الذي فيه خاطبتني زوجك قايله انقش لي شخص

Fol. 173a. رئيس الملائكة لاجعله في يديك ناصرا لي سلمني

- له ليصير لي كفيلاً ويكون لي عضداً عند الرب  
ويتعاهدني اذا مضيت اليه مثل جميع الناس انا هو  
ميخائيل سامع كل الذين يدعون الله باسمي  
لا تخافني لان هودا من بعد ان تكلمت خذمتك  
5 التي تصنعينها باسمي تأتي اليي انا مع كثير من  
الملايكة لارفعك الي اماكن النبوحة التي لله التي  
ورثها زوجك السلام لك ولما قال لها ربس الملايكة  
Fol. 173b. ميخائيل هذا صعد الي السموات بمجد عظيم وهي  
واقفة تنظر اليه ومن بعد ذلك مضت الي الكنيسة  
10 حيث انبا انتموس اسقف المدينة اول من كرّز من  
يد القديس يوحنا ثم الذهب ربيس اساقفه مدينة  
قسطنطينية الذي استنصت جميع الجزائر من قبله  
Fol. 174a. واعلمته جميع ما قاله لها ربس الملايكة فمجد الله  
وربيس ملايكنه الاطهار ميخائيل وقدم القداس وخدم  
15 بسرعة وكرامة عظيمه ومن بعد القداس خرجت من  
البيعة ومضت الي بيتها وكملت الخدمة مع الاخوة  
الفقرا وهي تخدمهم فلما فرغوا ياكلوا ويشربوا  
ارسلت خلف الاب الاسقف | وطلبت اليه ان ياهلها  
للحضور الي بيتها فجاء اليها سريعاً فلما بلغها  
20 محيية اليها خرجت للمقايه الي ثالث باب من بيتها  
وخرت على قدميه وتبلىتها زمان كبيراً وان الاسقف  
القديس اتامها فايلا قومي ايتها المرأة المباركة من  
الله والناس بالحقيقة قد قبل الله منك قربانك  
Fol. 175a. مثل هابيل الصديق | واشتم بخورك مثل بخور  
25 ملكيسداق ملك سالييم كاهن الله العلي لانك فعلتني  
باستقامة \* اما هي فاخذته بكرامة عظيمه وادخلته

التي قبضونها الذي فيه صورة زيبس الملائكة ميخائيل  
ونصبت له كرسي من عاج والآت من فضة لكي  
تجلس عليها القسا والشمامسة فلما صلوا وجلسوا

Fol. 175b. فتكثرت ابواب بيتها واخرجت ساير اموالها من

5 الجليل الي الكفير المثلثن والدون ووضعتهن  
تدامها وقالت له يا ابي القديس خذ مني هذا  
المال القليل وفرقه علي الفقرا عني وعن الطوباني  
زوجي باسم زيبس الملائكة الاطهار ميخائيل ليسال  
الله عني انا والطوباني زوجي الامير ارسترخوس ليصنع

Fol. 176a. 10 رحمه مع | نفسي الشقيه امام منبر المخوف فامر

الاسقف ان يكمل كل مالها الي الكنيسة واما  
عبيدها فصيرت الكد احرا فلما كان في هذا اليوم  
الواحد الذي هو الثاني عشر من بؤونه فيما فكن  
جالسين تتكذت مع الاسقف شهننا رايبكة بخور  
15 عظيم لم يشتم مثله ابدا \* وانا كنت جالسا مع

Fol. 176b. انثيموس الاب الاسقف القديس اول | قسمة الاب

القديس ابنا يوحنا فم الذهب وكننت انا قسا فلما  
شهننا رايبكة ذلك البخور العظيم بهننا لذلك  
المنظر العجيب من بعد ذلك رجعت اوفيميه الي  
20 الاب الاسقف وقالت له اسال لك يا ابي ان تطلب  
عني كي التقى الله في ساعه جيده فان الساعه  
قد اقترب الذي فيها تفتوق نفسي من جسدي

Fol. 177a. المسكين الي يوم الحكم العظيم فان هوذا ميخائيل

زيبس الملائكة قد اتاني وزوجي ارسترخوس معه  
25 وكثير من الملائكة وانها انضجعت علي مرقدها  
وبسطت يديها وان الاب الاسقف صلي عليها وقتا

- طوبلا \* من بعد هذا رفعت وجهها في وجه  
الاسقف والجميع كله وقالت لهم انا اسالكم بالرب  
ان تصنعوا مكتبته وتعطوني صورة رئيس الملائكة  
ميكائيل | لا قبلها مرة اخري قبل خروجي من  
Fol. 177b. 5  
الجسد وفي الساعة تناول الاسقف الصور وناولها  
لها اما هي فقبلتها قايله يا سيدي رئيس الملائكة  
الاطيار ميكائيل قف معي في هذه الساعة المخوفه  
وفيما نكن نسمعها وهي تقول هذا والجميع كله  
سمعنا ايضا صوت جموعاً كثيره مسرعين جدا مع  
Fol. 178a. 10  
بعضهم مثل الميازيب الكبيره | فرغ الجميع الصغار  
والكبار والرجال والنساء اعينهم فراوا ميكائيل  
رئيس الملائكة يضي مثل الشمس وهو قائما  
عند اوفيميه المكتشمه وتصب رجليه مثل النحاس  
المبرق المسبوك بالنار ويده اليمنى بوق ويده  
Fol. 178b. 15  
اليسرى بكرد مثل المركبه وعليها صليب وهو  
لايس لباس | مختار احسن من لباس مسبوك  
العالم اضعاف كثيره فلما رايناه هكذا اضربنا  
وبهتنا من خوفه \* ورايناه قائما يهيئ حلة نورانيه  
يزين بها نفس تلك المرآة الطوبانيه اوفيميه لتخرج  
Fol. 179a. 20  
في حلتها المقدسه \* وهكذا اسلمت روحها وصورة  
رئيس الملائكة ميكائيل علي | عينها قبل خروجها  
من الجسد \* وسمعنا اصوات جماعه يرتلون تبايلين  
ان الرب عارف بطريق الابوار وميراثهم يدوم الى  
الابد \* وكانت صورة رئيس الملائكة ميكائيل موضوعه  
Fol. 179b. 25  
على وجه المرآة التي ان اسلمت روحها والموت طارت  
الصوره ولم نعلمه الى اين مض وان نكن جعلنا

- المراة في قبر زوجها ارسترخوس ولما دفنّاها اتينا  
 Fol. 179b. الي الكنيسة | لتقدّس وانّ الاسقف دخل الي المكان  
 الذي نكنن مجتمعين فيه الان باسم ميخائيل رئيس  
 الملائكة ولما دخل الي المذبح كعادته راي صورة  
 5 رئيس الملائكة ميخائيل التي طارت من بيت اوفيمية  
 مُعلّقة في الجوّ من غير يد انسان في القبة المقدّسة  
 فصرخ الاسقف قايلًا يا رجال جزيرة الاتراكى تعالوا  
 Fol. 180a. لكي تنظروا عظم | قوة رئيس الملائكة ميخائيل فاسرع  
 الجميع كله الي داخل المذبح فرينا باعيننا صورة  
 10 ميخائيل رئيس الملائكة معلّقة في الجوّ بغير يد  
 انسان ولا بشي اخر لكنها ثابتة كعمود لا يتحرك  
 ولا يتزعزع بشي البتة \* فيا للاصوات التي كانت في  
 تلك السّاعة من الجمع كله صارخين مهتجين لله  
 ورئيس | الملائكة ميخائيل وبلغ خبر هذا الاعجوبة  
 Fol. 180b. 15 العظيمة الي الملك ارغاديوس المحبّ للاله والي  
 اودكسيّة الملكة بمدينه قسطنطينية والملك اثوريوس  
 برومية ومرروا ان يلقوا بعضهم البعض في هذا  
 الجزيرة وهكذا تلقوا بعضهم مع الملكة ونظروا  
 باعينهم الاعجوبة وهي صورة رئيس الملائكة ميخائيل  
 20 وسجدوا على الارض على سرير | الطوباني يوحنا فم  
 Fol. 181a. الذهب الذي تنيح عليه هذا الذي صنع اشفيه  
 عظيمة في هذه الجزيرة حتى كان كل انسان يرقد  
 على ذلك السرير للمقدّيس يوحنا يكصل لهم البر  
 لموت من يقدر ان يصف العجايب التي كانت من  
 25 صورة رئيس الملائكة ميخائيل هذا التي رايناها الان  
 باعيننا ظاهره في بيعته المقدّسه | الذي نكنن

- مجمعين في تذكارة المقدس اليوم حتى انها كانت  
 في كل اثنى عشر يوماً من الشهر عيد ربيس الملائكة  
 ميخائيل يجرج من اربعة جوانيها اربعة اغصان زيتون  
 مثمره ثمره طيبه فان ذلك اللوح الذي كانت الصورة  
 5 منقوشه عليه كان من خشب الزيتون اتري تذكرون  
 تلك التي كان في احشائها مرض الاستسقا وكانت  
 Fol. 182a. تسمى ابسطينا وكيف ورمت | وصارت بغير قوة من  
 الضعف والشده التي كانت فيها وانها اتت بامانه  
 عظيمه الي هذه البيعة المقدسه واخذت من ثمره  
 10 ذلك الزيتون الذي خرج من الصورة في الثاني عشر  
 من الشهر الماضي وقد رايتم كلكم انه عندما اكلت  
 من ثمره تلك الصورة فارقتها العله التي كانت في  
 احشائها للوقت وتطهرت وبريت ومضت الي بيتها  
 Fol. 182b. ممتجده لله وربيس ملائكته الاطهار ميخائيل |  
 15 حتى كانها لم تمرض \* اسمعوا ايضاً هذه الاعجوبه  
 التي كانت فانني لا اتركها رايتم ذلك الرجل الضعيف  
 الذي كان باضارب الشديده في احدي اجناب راسه  
 حتى ان عينه الايمن كادت عن قليل تنقلع وتخرج  
 من راسه قاتا الي البيعة المقدسه واخذ قليل زيت  
 20 من القنديل ورشم وجهه باسم الاب | والابن والروح  
 القدس واخذ من الورق الذي اخرجتهم الصورة  
 وجعل منه علي الموضع الذي يوجعه في راسه فبري  
 للوقت ومضي الي بيته بسلام \*

THE ETHIOPIC VERSION  
 OF THE  
 ENCOMIUM UPON SAINT MICHAEL  
 BY  
 SEVERUS OF ANTIOCH.

በሚካኤል ፡ ምንባብ ።

Fol. 156a. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ።

ድርሳን ፡ አመ ፡ ዓሠሩ ፤ ወሰኑዩ ፡ ለኅዳር ፡ ዘደረሰ ፡  
 ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡ በእንተ ፡ ሊቀ ፡ መላእክት ፡  
 ሚካኤል ፡ ወአፍቅሮቱ ፡ ለሰብእ ፡ ወተናገረ ፡ በእንተ ፡  
 ሰንበት ፡ ቅድስት ፡ እስመ ፡ ኅበረ ፡ በዓለ ፡ ሚካኤል ፡ በይ 5  
 እቲ ፡ ዓመት ፡ ምስለ ፡ ዕለተ ፡ ሰንበት ፡ ወካዕበ ፡ ተናገረ ፡  
 በእንተ ፡ ማቴዎስ ፡ ነግድ ፡ ወብእሲቱ ፡ ወውሉዳ ፡ ዘከ  
 መ ፡ አመኑ ፡ በእግዚአብሔር ፡ በስእለተ ፡ ሚካኤል ፡ ሊ  
 ቀ ፡ መላእክት ፡ እስመ ፡ ይቤ ፡ ዘንተ ፡ ድርሳነ ፡ አመ ፡  
 ፲ ወ ፪ ፡ ለኅዳር ፡ እንዘ ፡ ጉቡአን ፡ ሕዝብ ፡ በቤተ ፡ ክር 10  
 ስቲያነ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ይግበሩ ፡ በዓለ ፡  
 በሰላመ ፡ እግዚአብሔር ፡ አሜን ።

ስምዑ ፡ ለመዘምር ፡ ቅዱስ ፡ ዳዊት ፡ ዘነገረነ ፡ ኅብረ  
 ተ ፡ ዝንቱ ፡ በዓል ፡ ዮም ፡ ይትፌሣሕ ፡ እንዘ ፡ ይኬልሕ ፡  
 ወይብል ፡ ይትዐየን ፡ መልአክ ፡ እግዚአብሔር ፡ አውዶ 15  
 ሙ ፡ ለእለ ፡ ይፈርህዎ ፡ ወያድኅኖሙ ። አፍቀራንዩ ፡ ክ

ልኤቱ፡ በዓል፡ ዮም፡ በዓለ፡ ሚካኤል፡ ቅዱስ፡ ሊቀ፡  
 መላእክት፡ ወበዓለ፡ እሑድ፡ ትንሣኤሁ፡ ለመድኃኒን፡  
 ናሁ፡ እሬኢ፡ ህድኣት፡ ዓቢዩ፡ ወአልቦ፡ ሀከከ፡ ዘይከል  
 አነ፡ ወባሕቱ፡ ተደለው፡ ነፍሰሙ፡ ትስምዑ፡ ነገረ፡  
 ትምህርት፡ ዘንንግረክሙ፡ ወአንትሙሂ፡ እለ፡ ትሰ | ም 5  
 ዑ፡ በአማን፡ ዘንተ፡ ነገረ፡ ስምዑ፡ ዘይቤ፡ ቦዘምእት፡  
 ወቦ፡ ዘስሳ፡ ወቦ፡ ዘሠላሳ፡ ከመ፡ ታኣምሩ፡ ኢኮነ፡ ርሐ-  
 ቀ፡ እምኔነ፡ ዘይሁብ፡ ዕሴተ፡ በአማን፡ እግዚእነ፡ ኢዩ  
 ሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡ ሕያው፡ እስመ፡  
 ይቤ፡ እምኣራሁ፡ ዘምሉእ፡ ሕይወት፡ ወነሎ፡ ጽድቀ 10  
 ኃበ፡ ሀለው፡ ክልኤቱ፡ ወሠለስቱ፡ ጉብኣን፡ በስምዩ፡  
 ህዩ፡ ሀሎኩ፡ ማእከሎሙ፡ ወእመሰ፡ አምላክነ፡ ምስሌ  
 ነ፡ ንትወከፍ፡ እንከ፡ ነገረ፡ ነቢይ፡ ዳዊት፡ መዘምር፡  
 ዘይቤ፡ በፍሥሐ ። እስም፡ ንጉሥ፡ እግዚአብሔር፡ ዳ-  
 ባ፡ ነሎ፡ ምድር፡ ዘምሩ፡ ልብወ፡ ነግሠ፡ እግዚአብሔር 15  
 ር፡ ላዕለ፡ ነሎ፡ አሕዛብ ። አእምሩ፡ ፍቁራንዩ፡ ከመ፡  
 በዓሉ፡ ለመድኃኒን፡ ዮም፡ እንተ፡ ይእቲ፡ ሰንበት፡ ቅ-  
 ድስት፡ ይደልወነ፡ ንሰብሐ፡ ወንባርኮ፡ ወናክብሮ፡ ለእ-  
 ግዚአብሔር፡ ቀዱሙ፡ እስመ፡ ይደልዎ፡ ነሎ፡ ክብር፡  
 በነሎ፡ ጊዜ፡ ለዓለመ፡ ዓለም፡ አሜን ። 20

ወእምዝ፡ ንንግር፡ ክብሮ፡ ለሚካኤል፡ ዓቢይ፡ ሊ-  
 ቀ፡ መላእክት፡ ቅዱሳን፡ ሰማዕክሙ፡ ማቴዎስ፡ ዘይቤ፡  
 በወንጌል፡ ቅዱስ ። ይቤሎን፡ መልኣክ፡ ለአንስት፡ ኢ-  
 ትፍርሀ፡ አንትንሰ፡ አእምር፡ ከመ፡ ኢዩሱስሃ፡ ዘተሰቅ  
 ለ፡ ተኃሣ፡ ኢሀሎ፡ ዝዩሰ፡ ተንሥእ፡ በከመ፡ ይቤሎ | 25  
 ሙ፡ ለአርዳኢሁ፡ ወረኣዩ፡ ከመዘ፡ መብረቅ፡ ወአልባ  
 ሲሁ፡ ጸዓዳ፡ ከመ፡ በረድ፡ ዝውእቱ፡ ሊቀ፡ መላእክት፡  
 ቅዱስ፡ ሚካኤል፡ ቀዳሜ፡ ሓራ፡ እምኃይለ፡ ሰማያት፡



ንግበር : በዓለ : የግም : አፍቁራንዩ : እስመ : እግዚአብሔር :  
 ሀሎ : ማእከሌን : ወክሎም : ሰራዊተ : መላእክት : ይገ  
 ብሩ : በዓለ : ለበዓለ : ማኅኤል : መልአክ : ቅዱስ : ወ  
 ማኅኤል : ይስእሎ : ለእግዚአብሔር : በእንተ : ዘመደ :  
 ሰብእ : በኩሉ : ጊዜ : ወእግዚአብሔር : ይኅድግ : ሎም : 5  
 ኅጢአቶም :: መኑ : እምኩሉ : ቅዱሶን : ዘኢሀሎ : ም  
 ስሌሁ : ሊቀ : መላእክት : ወዘኢያድኅኖ : እምኩሉ : ም  
 ንዳቤሁ :: መኑ : እምኩሉ : ሰማዕት : ዘኢሀሎ : ምስሌ  
 ሁ : ማኅኤል : ሊቀ : መላእክት : ወዘኢያድኅኖ : ለተእ  
 ዛዘ : እግዚአብሔር : ከመ : ይንሣእ : አክሊሎ :: ወለእ 10  
 መ : ፈቀድክም : ታእምሩ : ፍቁራንዩ : ከመ : ማኅኤል :  
 ሊቀ : መላእክት : ይሀሉ : ምስለ : ኩሉ : ሰብእ : እለ :  
 ይቀርቡ : ኅበ : እግዚአብሔር : በኩሉ : ልቦም : ወይስ  
 እሎ : ለእግዚአብሔር : በእንተአሆም : ከመ : ይኩኖ  
 ሙ : ረዳኤ :: ስምው : እንግረክም : ዘንተ : ታእምረ : 15  
 ዓቢዩ : ዘኮነ : እምኅይለ : እግዚአብሔር : ወማኅኤል :  
 ሊቀ : መላእክት : በስእለቱ : | ዘነገርኖክም : በእንተ :  
 ሰብእ : እለ : የአምኑ :: ሀሎ : ብእሱ : ዘየአምን : ቀዳሚ :  
 ስም : ቂሶን : እምሰብእ : ደወለ : ቆ[ሎ]ንዩ : ወባዕል : ውእ  
 ቱ : ፈድፋድ : ወይግብር : ዓቢዩ : መንግድ : ወኢያምር : ለእ 20  
 ግዚአብሔር : አላ : መስግል : ውእቱ : ወያመልክ : ጠዖ  
 ተ : ከመዝ : ኮነ : በእባዓ : ወእግዚአብሔርሰ : ፈቀደ :  
 ያድኅኖ : ወእንዘ : ይወሰድ : መንግድ : በሐመር : በጽሐ :  
 ሀገረ : እንተ : ሰሚ : ቀሎንያ : ወሰብእሰ : ያመልክዎ :  
 ለእግዚአብሔር : ወበጽሐ : ህየ : አመ : አሚሩ : ለኅዳር : 25  
 ወሀሎ : ውስተ : ሀገር : ምስያጠ : ሐንግዳ :: ወአመ :  
 ኮነ : ፲ ወ ፩ : ለወርኅ : ኅዳር : በይእቲ : ዕለት : ጊዜ : ቀ  
 ትር : ኅለፈ : ማኅኤል : ሊቀ : መላእክት : እንተ : ምሥ

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 ወአልባስ : ወአንከረ : ፈድፋደ : ወነበረ : ህየ : ወበምክሩ :  
 ለእግዚአብሔር : ርእየ : ተፍጻሜተ : ግብሩ :: ወመሲ  
 ዮ : ርእየሙ : ለኩሉ : ሕዝብ : እለ : ተጋብኡ : በውእ  
 ቱ : መካን : ወገብሩ : ጸሎተ : ሰርክ : ወይቤሉ : ዝማሬ : 5  
 ጥዑመ :: ወውእቱ : ብእሲ : አንከረ : ወእምብዝነጎ : ዘር  
 እየ : ኖመ : አንቀጸ : ቤተ : ክርስቲያን :: ወበሌሊት : ካ  
 ዕበ : ተጋብኡ : ካህናት : ወጠቢባን : ከመ : ይጸልዩ : ጸ  
 ሎተ : ነግሀ : ወውእቱሰ : ብእሲ : አንከረ : ፈድፋደ : በ  
 እንተ : ዘሰምዐ :: ወጸቢሐ : ረከበ : ክልኤተ : ዕደ | ወ : 10  
 ክርስቲያን : እምሰብአ : ይእቲ : ሀገር : ወተስአሎሙ :  
 ወይቤ : አኅዊየ : ምንትነ : ዘኮን : በዛቲ : ዕለት : ወሌሊ  
 ት : ውስተ : ዛቲ : ሀገር : ብዝነጎ : ዘምሮ : ወፍሥሐ :: ወ  
 ይቤልዎ : ክልኤሆሙ : ዮም : ፲ ወ ፪ : ለኅዳር : ንገበር :  
 በዓለ : ለሊቀ : መላእክት : ቅዱስ : ሚካኤል : እስመ : 15  
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 ለነ : ኅጢአተነ : ወያድነነ : እምኩሉ : እኩይ : ወይቤ  
 ሎሙ : ውእቱ : ብእሲ : አይቱ : ሀሎ : ከመ : እትንገር :  
 ምስሌሀ : ወእስአሎ : ከመ : ያድነነኒ : እምኩሉ : ምን  
 ዳቤየ : አውሥኡ : ወይቤልዎ : ኢትክል : ትርአዮ : ይ 20  
 እዜ : እስክ : ትከውን : ፍጹመ : ወለእመ : ኮንክ : ክርስ  
 ቲያናዌ : አኮ : ገብረ : ባሕቱ : ዘትስእል : አላ : ትሬእዮ :  
 ለእግዚአ : ወታነክር : እምሱብሐቲሀ : ወውእቱ : ያድ  
 ኅነክ : እምኩሉ : እኩይ : ወይቤሎሙ : ውእቱ : ብእሲ :  
 አስተበቀዓክሙ : አኅዊየ : ትሰዱኒ : ምስሌክሙ : ወእ 25  
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 እስመ : ተመይጠ : ልብየ : ኅበ : አምልኮትክሙ : ኅበረ :  
 ወይቤልዎ : እሉ : ዕደው : ኢትከውን : ከማን : እስክ : ይ

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 ከ : በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ : ወተከ  
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 ም : አቡነ : ኤጲስ : ቆጶስ : ወንወስደክ : ኅቤሀ : ወይሬ  
 ስየክ : ከማነ : ወጉብረ : በከመ : ይቤልዎ : ወተዐገስ : ይ 5  
 እተ : ዕለተ : ወበሳኒታ : በጽሐ : ኅቤሀሙ : ወይቤሎ  
 ሙ : አኅዊየ : ኄራን : ተወኮፋኒ : ኅቤክሙ : ከመ : እግ  
 ዘኢብሔር : ዘንገርክሙ : ከያሀ : የሀብክሙ : ዕሱትክ  
 ሙ :: ወክልኤሆሙ : መሀይምናን : ወሰድዎ : ኅብ : ኤ  
 ጲስ : ቆጶስ : ወይቤሎ : ለውእቱ : ብእሲ : እምአይ : ብ 10  
 ሔር : አንተ : ወይቤ : አንሰ : እምደወለ : ቆ|ሎ|ንያ :: ወይ  
 ቤሎ : ኤጲስ : ቆጶስ : ሠምረኑ : ልብከ : ትኩን : ክርስቲ  
 ያናዌ : ወይቤ : ውእቱ : ነግድ : እወ : አባ : ዘርኢኩ :  
 ወዘሰማዕኩ : በዛቲ : ሀገር : ሠምረነ : እኩን : ክርስቲያና  
 ዌ :: ወይቤሎ : ጳጳስ : መነ : ታመልክ : እምአማልክት : 15  
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 ስ : ሶብ : የዐርብ : ዐሓይ : ውስተ : ምድር : ወይረክበክ :  
 ምንዳቤ : በአይቱ : ትረክቦ : ከመ : ይርዳእክ :: ወአው  
 ሥኣ : ውእቱ : ነግድ : ወይቤ : ምሕረትክ : ትብጽሐኒ :  
 ከመ : ታጥምቀኒ : ወአስተበቀኅክ : ትረሲያኒ : ክርስቲያ 20  
 ናዌ : ከመ : ነሎሙ : ሰብኣ : ዛቲ : ሀገር :: ወይቤሎ :  
 ጳጳስ : ብከኑ : ብእሲተ : ወውሎድ : ወይቤ : ቢየ : ህየ :  
 ብእሲተ : ወውሎድ : በሀገርየ : ወይቤሎ : ጳጳስ : በእንተ  
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 ሆሙ : ከመ : ኢትትናፈቁ : በበይናቲክሙ : ወኢትትፈ. 25  
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 ወከፍክ : እስመ : ቀዳሚት : ዕልወት : ኮነት : እምኅብ :  
 ብእሲት :: ወባሕቱ : ለእመ : ሰምረ : ልባ : ምስልክ : ን

0. : ወእግሮቹክሙ : ክርስቲያን : ወውእቱ : ነግድ : ሶ  
 በ : ሰምዐ : ዘንተ : ተፈሥሐ : ፈድፋድ : ወሶቤሃ : ተባረ  
 ከ : እምኤጲስ : ቆጶስ : ወወዕክ : ወተደለወ : ይሐር : ብ  
 ሐሮ :: ወናሁ : ሰይጣን : ጸላኤ : ነሉ : ሠናይት : አእ  
 ሚሮ : ከመ : መጠወ : ልቦ : ውእቱ : ብእሲ : ነበ : እግ 5  
 ዘኢብሐር : ቀንኦ : ላዕሌሁ : ወሶበ : በጽሐ : ማእከለ :  
 ባሕር : አንሥኦ : ዐውሎ : ጽኑዐ : ወረሰየ : ማዕበለ : ዘይ  
 ትሌዓል : እም : ሐመር : እስከ : ሕቀ : ከመ : ዘእምተሰ  
 ጥመት : ወእሞቱ : ነሉሙ : እለ : ውስተ : ሐመር :: ወ  
 ውእቱሰ : ብእሲ : ነግድ : ከልሐ : ወይቤ : እግዚአ : ኢ 10  
 የሱስ : ክርስቶስ : ርድኦኒ : በዝንቱ : ዓቢይ : ምንዳቤ :  
 ወኦነ : አኦምን : በእንተ : ስብሐት : ዓቢይ : ዘርኢኩ :  
 በዝ : ቤተ : ክርስቲያን : ለሊቀ : መላእክት : ሚካኤል :  
 ቅዱስ : እስመ : እመጽእ : ኦነ : ወነሉ : ቤትየ : ወንከ  
 ውን : ክርስቲያን : እስከ : ዕለተ : ንመውት :: ወሶቤሃ : 15  
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 በ : እኩየ : ዘይቀርብ : ነቤከ : ወበጊዜሃ : አርመመ : ማ  
 ዕበል : እስከ : | ታሕቱ : ወኮነ : ዘኤነ : ወተዐረየ : ሐመረ :  
 ወሐረ : በርቱዕ : በትእዛዘ : እግዚአብሐር : ወበጽሐ :  
 ብሐሮ : ወኢረከቦ : ምንቱኒ : እኩየ : ወአቲዎ : ቤቶ : 20  
 ተፈሥሐ : ዓቢየ : ፍሥሐ : ወነገሮሙ : ለሰብኢ : ተአ  
 ምረ : ዘኮነ : ነቤሁ : በውስተ : ሐመር :: ወነሉ : ዘኮነ :  
 እስከ : ሃገረ : ቆ[ሎ]ንያ : ወይቤሎሙ : በአማን፡ኢኮነ : ዐ  
 ሓይ : አምላክ : ዝንቱ : ዘናመልክ : ዳእሙ : ናምልኮ :  
 ለአምላክ : ሰማይ : ነያል : ኢየሱስ : ክርስቶስ : ወልደ : 25  
 እግዚአብሐር : ሕይው : ውእቱኬ : አምላክ : ነሉ : ወ  
 ነሉ : እምነቤሁ : ወነገሮሙ : ዕባየ : ክብሩ : ለሊቀ : መ  
 ላእክት : ሚካኤል :: ወአንከረ : ፈድፋድ : ዘየዐቢ : ወል

Fol. 159b.

ዱ : ወሐረ : ውኃቱ : ብእሲ : ኅበ : ብእሲቱ : ወይቤላ :  
እመ : ሰማዕክኒ : ተንሥኢ : ምስለየ : ንኩን : ክርስቲያን :  
ወንትቀንይ : ለክርስቶስ : ወኢትኩኒ : ዘክልኤ : ልቡ :  
ግሙራ : ። ወለእመ : ኢሠምረ : ልብከ : አንሰ : ኢየኦገ  
ዘከ : ናሁ : ሰማንያ : ምእት : ወርቅ : ዘተርፈኒ : ወአነ : 5  
እሁብከ : ዐሠርተ : ምእተ : ዲናረ : ወንበራ : በአምልኮ  
ትከ : ። ወአንሰ : አሐውር : እንሣእ : ስርየተ : ኒጢአት  
የ : ። ወትቤሎ : ብእሲቱ : ሠናይ : እግዚእየ : እኑየ : በ  
አማን : ኩሎ : ፍኖተ : ኅበ : ተሐውር : አነሂ : አሐውር :  
ምስለክ : ወሞተ : እንተ : ትመውት : እመውት : ምስሌ 10  
ክ : ። ወከማሁ : ተሠ | ናአው : ኩሎሙ : ወዐርጉ : ሐመ  
ረ : ወመርሐሙ : እግዚአብሔር : በረድኤቱ : ወበጽሐ :  
ሀገረ : ቆሎንያ : ወሐሩ : ኅበ : ክልኤ : ዕደው : እለ : ት  
ክት : ወአምነዎሙ : ወነገርዎሙ : ከመ : መጽአ : ይኩ  
ኑ : ክርስቲያን : ። ወእሙንቱኒ : ወሰድዎሙ : ኅበ : ጳጳ 15  
ስ : ወይቤልዎ : ውኃቱ : ብእሲ : ዘመጽአ : ቀዲሙ : ይ  
ኩን : ክርስቲያን : ናሁ : መጽአ : ምስለ : ብእሲቱ : ወው  
ሉዳ : ይኩኑ : ክርስቲያን : ወተፈሥሐ : ጳጳስ : ዓቢየ :  
ፍሥሐ : በእንተ : መድኅኒተ : ነፍስ : ። ወቀርቡ : ኅበሁ :  
ወይቤሎሙ : በአማንኑ : ትፈቅዱ : ትኩኑ : ክርስቲያን : 20  
ወአውሥኢ : በትሕትና : ወይቤሉ : አቡነ : ለእመ : ፈ  
ቀደ : እግዚአብሔር : ወጸሎትክ : ቅድስት : ። ወሶቤሃ :  
አስተዳለወ : ጳጳስ : ጥምቀተ : በቤተ : ክርስቲያን : ዘሊ  
ቀ : መላእክት : ቅዱስ : ማከኤል : ወመሀሮ : ለውኃቱ :  
ብእሲ : ወሉብእሲተ : ወለኦርባታቱ : ውሉዳ : ወለኦግብ 25  
ርቲዎሙ : ወአጥመቆሙ : በስመ : አብ : ወወልድ : ወ  
መንፈስ : ቅዱስ : ወቀዳሚ : ስሙ : ለውኃቱ : በዕል :  
ቄሶን : ወወለጠ : ስሞ : ወሰመዮ : ማቴዎስ : ወሉብእሲ

Fol. 160a.

ቱ፡ ሰመያ፡ ጌራና፡ ወለአርባዕቱ፡ ውሉዱ፡ ሰመዮ፡ ለ  
 ቀዳሚ፡ ዮሐንስ፡ ወለካልኢ፡ እስጢፋኖስ፡ ወለሣልስ፡  
 ዮሴፍ፡ ወለራብዕ፡ ዳንኤል ። ወሠርዐ፡ ቅዳሴ፡ ወመጠ  
 Fol. 16ob. ዎሙ፡ እምስጢር፡ ቅዱስ፡ | ወደሞ፡ ለእግዚእነ፡ ኢየ  
 ሱስ፡ ክርስቶስ ።

5

ወእምድነረ፡ ተጠምቁ፡ ነበሩ፡ ወርኅ፡ ፍጹመ፡ ኅ  
 በ፡ ጳጳስ፡ እንዘ፡ ይሚህሮሙ፡ ነገረ፡ ሀይማኖት፡ ርትዕ  
 ት ። ወማቲዎስ፡ ነግድ፡ እምብዝኅ፡ ፍሥሐ፡ ዘረከቦ፡  
 ወሀበ፡ ፯፻፡ ዲናረ፡ ለቤተ፡ ክርስቲያነ፡ ሊቀ፡ መላእክ  
 ት፡ በእንተ፡ መድኅኒቱ ። ወእምዝ፡ ተባረኩ፡ እምጳጳስ፡ 10  
 ወሐሩ፡ ብሔሮሙ፡ እንዘ፡ ይህኒይዎሙ፡ ዐበይተ፡ ሀገ  
 ር፡ ወጠቢባን፡ በዐቢይ፡ ፍሥሐ፡ ወበ፡ ፈቃድ፡ እግዚ  
 ኢብሔር፡ ኢተው፡ ሃገሮሙ፡ እንዘ፡ ይመርሐሙ፡ ሊቀ፡  
 መላእክት፡ ሚካኤል ። ወኢቲዎሙ፡ ቤቶሙ፡ ገብሩ፡ በ  
 ዓለ፡ ዐቢየ፡ ለአዝማዲሆሙ፡ ወወሀቡ፡ ብዙኅ፡ ምጽ 15  
 ሞተ፡ ለነዳያን፡ ወለምበለታት፡ ወለእንለ፡ ማውታ፡ እስ  
 ከ፡ ያነክሮሙ፡ ከሎ፡ ሰብእ፡ ወጥዑም፡ አስማቲሆሙ፡  
 በአፈ፡ ከሎ ። ወተሰምዐ፡ በብሔሮሙ፡ ሠናይ፡ ምግባ  
 ሮሙ፡ ወእምድነረ፡ ክልኤ፡ አውራኅ፡ አፅረፈ፡ ውእ  
 ቱ፡ ብእሱ፡ ማቲዎስ፡ ኅሩይ፡ እስመ፡ መጽአ፡ በ ፲ ወ ፩፡ 20  
 ሰዓት፡ ወነሥአ፡ ዐስበ፡ መዓልት፡ ፍጹመ፡ በስእለቱ፡  
 ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት ። ወደቁቁሰ፡ ምስ  
 ለ፡ እምሙ፡ ኢያንተጉ፡ ሠናየ፡ ዘይገብሩ፡ ፈድፋድ፡  
 እመዋዕለ፡ አባሆሙ ። ወዲያብሎስሰ፡ ምስለ፡ ኢጋንንቲ  
 Fol. 16ra. ሀ፡ ኢተዐገሰ፡ ይርአይ፡ ኂሩተ፡ ዘይገብሩ፡ | እሎ፡ ቅዱስ 25  
 ን፡ አላ፡ አቀመ፡ ላዕሌሆሙ፡ መኳንንተ፡ ሀገር፡ ወአስ  
 ተጸልአሙ፡ ዐቢየ፡ ጽልአ፡ ወቆሙ፡ ላዕሌሆሙ፡ ወነ  
 ሥኢ፡ ንዋዮሙ፡ በዐመ፡ ወዘወስተ፡ መዛግብቲሆሙ ።

ወዮሐንስሰ : ይቤሎሙ : ለእሙ : ወለአኅዊሁ : ናሁ : ን  
 ሬአዮሙ : ለእሉ : እንዘ : ይሣቂዩን : ፈደሩደ : እምአ  
 መ : ሞተ : አቡን : ተንሥኡ : ንኅድጋ : ለዛቲ : ሀገር :  
 ወንሐር : ሀገር : ንጉሥ : ወንኅድር : ህየ : እስመ : ጽሐ  
 ፍ : በወንጌል : ቅዱስ : ሶበ : ይሰዱክሙ : እምዘቲ : ሀገ 5  
 ር : ጉዩ : ውስተ : ካልእታ :: ወይእዜኒ : ናሁ : ሰደዱን :  
 ወሣቀዩን : ወአሕመሙን : ዳእሙ : ይኩን : ፈቃደ : እግ  
 ዘአብሐር : በላዕሌን :: ወእምዝ : ተንሥኡ : በኅቡእ :  
 ወንሥኡ : ዘተርፈ : ንዋዮሙ : ወሐሩ : ውስተ : ሀገር :  
 ንጉሥ : ወኅደሩ : ህየ : እንዘ : ይብሉ : እግዚአ : ለሚካ 10  
 ኤል : ሊቀ : መላእክት : ኩነን : ረዳኤ :: ወወሰኩ : ካዕበ :  
 ምጽዋተ : እምዘ : ይገብሩ : ቀዳሚ :: ወሰይጣንሰ : አተ  
 ዐገሰ : አላ : ተሀውከ : ሶበ : ርእዮሙ : ለቅዱሳን : እንዘ :  
 ይሁቡ : ምጽዋተ : በሀይማኖት : ወኢያእመረ : ከመ :  
 ያስተኅፍሮ : ቅዱስ : ሚካኤል : ሊቀ : መላእክት : ወአኅ 15  
 ዘ : ይጠሐር : ከመ : አንበሳ : ወእምድኅረ : ሕዳጥ : መዋ  
 ዕል : ሐሩ : ዐቀብተ : ሀገር : ኅበ : ቤተ : አሐዱ : ባዕል :  
 ወሠረቁ : ቤቶ : በይእቲ : ሀገር : ወንሥኡ : ብዙኅ : ንዋ  
 የ : | ወነገሮ : ባዕል : ለመስፍን : ዘይኳንን : ይእቲ : ሀገ  
 ረ :: ወሐተቶሙ : መስፍን : ለሰገራት : እለ : ይእቲ : ሀገ 20  
 ር :: ወሰገራትኒ : አኅዝዎሙ : ለእለ : የዐቅቡ : ወአሰር  
 ዎሙ : ከመ : ያርአዩ : ንዋየ : ውእቲ : ባዕል : ወእንዘ :  
 ይሀውክዎሙ : በእንተዝ :: ወናሁ : ሰይጣን : ተመሰለ :  
 ከመ : ሰብእ : ወአንሶሰወ : ውስተ : ነሉ : ሀገር : እንዘ :  
 ይኬልሕ : ወይብል : አነ : አአምር : ዘሰረቀ : ንዋዮ : ለሴ 25  
 ሎም : ባዕል : ወአነ : ርአክዎሙ : ለእሉ : አርባዕቱ :  
 ወራዙት : ፈላሲያን : እለ : መጽኡ : ዝየ : በዝንቱ : መ  
 ዋዕል : ከመ : ቦእ : ቤቶ : ወአእመርኩ : ጥዩቀ : ከመ :

Fol. 161b.

ዝንቲ፡ ፡ ምግባርሙ፡ ፡ እም ፡ አመ ፡ ሀለው ፡ ብሔርሙ ።  
 ወሰሚዖሙ ፡ ዘንተ ፡ ሰብአ ፡ ሀገር ፡ ነገርዎ ፡ ለመስፍን ፡  
 ወበጊዜን ፡ ሰሎብዎሙ ፡ በሥዕርተ ፡ ርእሶሙ ፡ በትእዛዘ ፡  
 መስፍን ፡ ወአምጽእዎሙ ፡ ቅድሚሁ ፡ እንዘ ፡ ይስሕብ  
 ዎሙ ፡ ዘእንበለ ፡ ምሕረት ። ወሀለወት ፡ እሞሙ ፡ ተሐ 5  
 ውር ፡ ድኅሬዎሙ ፡ ወትበክ ፡ ወትናገዘዘሙ ፡ እንዘ ፡ ትብ  
 ል ፡ ኢትፍርሁ ፡ ደቂቅዩ ፡ አነ ፡ አአምን ፡ ከመ ፡ እግዚአብ  
 ሔር ፡ ወሊቀ ፡ መላእክት ፡ ማካኤል ፡ ዘተአመነ ፡ ከያሁ ፡  
 ይክል ፡ አደኅኖትክሙ ፡ እምሁሉ ፡ እኩይ ፡ በእንተ ፡ ዘ  
 ሐሰው ፡ ላዕሌክሙ ። ወዘንተ ፡ እንዘ ፡ ትብል ፡ ወናሁ ፡ 10  
 ቃል ፡ እምሰማይ ፡ ዘይብል ፡ ኢትፍርሁ ፡ አነ ፡ ኢየሳይ  
 ግ ፡ ምንተ | ኒ ፡ እኩይ ፡ ኢይርከብክሙ ፡ አነ ፡ ማካኤል ፡  
 ዘአዐቅበክሙ ፡ እምሁሉ ፡ እኩይ ። ወእንዘ ፡ ይቀውሙ ፡  
 ቅድመ ፡ መስፍን ፡ ወያአምንዎሙ ፡ ወናሁ ፡ ሊቀ ፡ መላ  
 እክት ፡ በአምሳለ ፡ መልእክተ ፡ ንጉሥ ፡ መጽአ ፡ እምር 15  
 ሐቅ ። ወሶበ ፡ ርእዮ ፡ መስፍን ፡ ተንሥአ ፡ ወአስተብ  
 ቀዮዎ ፡ ይንበር ፡ ከመ ፡ ይስመዕ ፡ ውእቱ ፡ ፍትሐ ፡ ወነበ  
 ረ ፡ ወአዘዘ ፡ መስፍን ፡ ያምጽእዎሙ ፡ ለደቂቅ ፡ ወይቤ  
 ሎሙ ፡ አፍጥኑ ፡ አንተሙሰ ፡ ሀቡ ፡ ንዋዮ ፡ ለባዕል ፡ እ  
 ምቅድመ ፡ ትትከውነኑ ። ወአውሥኡ ፡ ወይቤልዎ ፡ ሕያ 20  
 ው ፡ እግዚአብሔር ፡ አምላክሙ ፡ ለክርስቲያን ፡ ወክብ  
 ና ፡ ለቅዱስ ፡ ማካኤል ፡ ሊቀ ፡ መላእክት ፡ ከመ ፡ ኢተደ  
 መርነ ፡ በዝንቲ ፡ ግብር ። ወይቤሎ ፡ ሊቀ ፡ መላእክት ፡  
 ማካኤል ፡ ለመስፍን ፡ አነ ፡ አአምር ፡ ዘከመ ፡ ይትከሠት ፡  
 እሙነ ፡ አኅዝዎ ፡ ለዘ ፡ ይንእስ ፡ እኅሆሙ ፡ ለእሉ ፡ ዕደ 25  
 ው ፡ ወአብእዎ ፡ ውስተ ፡ ቤተ ፡ ዐቀብት ፡ እለ ፡ አጻመ  
 ውዎሙ ፡ ለእሉ ፡ ሰብአ ፡ ወይክላሕ ፡ ወይብል ፡ በስሙ ፡  
 ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይትከሠት ፡ ንዋዮ ፡ ለ

Fol. 162a.



ሴሎም : ባዕል : ዘበእንጉሉሃ : ረከቡ : ምክንያተ : ወሶቤ  
ሃ : በአማን : ያስተርአ።

ወእምዝ : አዘዘ : መስፍን : ይንሥእዎ : ለዘ : ይንእ  
ስ : ወልድ : ወያብእዎ : ውስተ : ቤተ : ሊቀ : ዐቀብት :

Fol. 162b.

በከመ : ይቤ : ሊቀ : መላእክት : ሚ | ካኤል : ወክልሐ : 5

ወይቤ : በስመ : እግዚእነ : ኢየሱስ : ክርስቶስ : ወሊቀ :  
መላእክት : ቅዱስ : ሚካኤል : ይትከሥት : ንዋዩ : ለሴ

ሎም : ባዕል ። ወበጊዜሃ : ኮነ : ቃል : ወሰምዑ : ኩሎ  
ሙ : ዘይብል : ረዱ : ውስተ : ዘተ : በዓት : ወትረክቡ :

ኩሎ : ወዝኒ : ወልድ : ዘይንእስ : ወአኅዊሁ : ንጹሓን : 10

እምኅጠአት ። ወሶቤሃ : ወረዱ : ውስተ : በዓት : ወረከ  
ቡ : ኩሎ : ንዋዩ : ወነገርዎ : ለመስፍን : ዘኮነ : ወአንከ

ረ : ፈድፋደ ። ወሶቤ : ተመይጠ : ከመ : ይንግሮ : ለዘ :  
መስሎ : ላእክ : ዝውእቱ : ሚካኤል : ወኢረከቡ ። ወሶ

ቤሃ : አንከረ : ፈድፋደ : ወፈነዎሙ : ለአርባዕቱ : ደቂቅ : 15

ግዑዛኒሆሙ : ወአተው : ቤቶሙ : እንዘ : ይሴብሕዎ :  
ለእግዚአብሔር : ወለሊቀ : መላእክት : ሚካኤል : ቅዱ

ስ ። ወእሙንቱስ : ቅዱሳን : ኢያንተጉ : ኅሩተ : ዘይገ  
ብሩ : ኩሎ : ጊዜ : እስከ : ያነክር : ኩሎ : እምሠናይ :

ግዕዘሙ ። ወካዕብ : እምድኅረ : ሕዳጥ : መዋዕል : አስ 20

ተዋደዮሙ : ብእሲ : ለክልኤ : ዕደው : በቅድመ : ንጉ  
ሥ : ባዕደ : ዘላዕሌሆሙ : እምቅድም : ወመጠዎሙ :

ንጉሥ : ውስተ : እደ : ሐራ : ከመ : ይንሥእዎሙ : በቤ  
ምእት : ዲናር : ወአልቦሙ : ዘይሁቡ : ወናሁ : ቅዱስ :

ዮሐንስ : ተራከቦመ : በቅሩብ : ወርኢዮሙ : ለሐራ : እ 25

Fol. 163a.

ንዘ : ይቀሥፍዎሙ : ለዕደው : ዘእ | ንበለ : ምሕረት ።

ወይቤሎሙ : ለሐራ : ምንትኑ : ገብሩ : ዘትዘብጥዎሙ :  
ለእሉ : ዕደው : በእንጉሉሁ ። ወይቤሉ : ሐራ : ንሕነ : ን

እኅዘመ፡ በእንተ፡ ምእት፡ ዲናር፡ ወይቤሎሙ፡ ለእ  
 መ፡ ወሀቡኅመ፡ ክልኤተ፡ ምእተ፡ ዲናር፡ ተኅድግዎ  
 ሙኅ፡ ወይቤሎ፡ ሐራ፡ እወ። ዳእመ፡ ለእመ፡ ኢወሀቡ፡  
 ንሕነ፡ ንቀትሎሙ። ወዮሓንስ፡ ሰአሎሙ፡ ላሐራ፡ ወ  
 ይቤ፡ ተዓገሱኒ፡ ንስቲተ፡ እስከ፡ እገብእ፡ ኅቤክመ፡ 5  
 ወሐረ፡ ወአምጽእ፡ ክልኤተ፡ ምእተ፡ ዲናር፡ ወወሀቡ  
 ሙ፡ ወፈትሐመ፡ ለክልኤ፡ ዕደው፡ ወለኦርባዕቱ፡ ሐ  
 ራ። ዘስሉጣን፡ ላዕሌሆሙ፡ ወሀቡሙ፡ በበ፡ ዲናር። ወ  
 ካዕበ፡ ሰይጣን፡ ጸላኤ፡ ነሱ፡ ሠናይ፡ ኢተዐገስ፡ አላ፡  
 መልእ፡ ቅንኡት፡ ላዕለ፡ ቅዱሳን፡ በእንተ፡ ሠናይ፡ ግ 10  
 ብሮሙ፡ ወአንሥኦ፡ ዐበሊዩ፡ መክራ፡ ላዕሌሆሙ፡ ወዕ  
 ጹብ፡ ወናሁ፡ ንነግር።

ወእምዝ፡ ሀሎ፡ ብእሲ፡ ውስተ፡ ሀገር፡ ወጸውዎ  
 ሙ፡ ለፍቀራኒሁ፡ ሰርክ፡ ወውኡቱ፡ ብእሲ፡ ይኅድር፡  
 አንጻረ፡ አንቀጾሙ፡ ለእሉ፡ ቅዱሳን፡ ወእምድኅረ፡ በ 15  
 ልዑ፡ ወሰተዩ፡ ተንሥኦ፡ ኦሐዱ፡ እምኔሆሙ፡ ይእቱ፡  
 ቤቶ፡ ወእንዘ፡ የሐውር፡ ውስተ፡ ጽጎ፡ ሀገር፡ ነሰክ፡  
 ኦቅረብ፡ ወወድቀ፡ ወሞተ፡ ሶቤሃ፡ ወአልቦ፡ ዘአእመሮ፡  
 ዘኮነ፡ እምሱብእ። ወሐብይተ፡ ሀገር፡ እለ፡ የአውዱ፡

Fol. 163b. ረኩብዎ፡ ለውኡቱ፡ ብእ ሲ፡ ምወቲቱ፡ ወወሰድዎ፡ ውስ 20  
 ተ፡ መርኅብ፡ ወኅሠሠ፡ ነሱሎ፡ ሥጋሁ፡ ወኢያእመሩ፡  
 ዘኮነ፡ ወበጽባሕ፡ ሐሩ፡ ይቅበርዎ፡ ወናሁ፡ ሰይጣን፡  
 ኮነ፡ በአምሳለ፡ ሰብእ፡ ወክልሐ፡ ውስተ፡ ነሱ፡ ሀገር፡  
 እንዘ፡ ይብል፡ ዝንቱ፡ ብእሲ፡ ዘሞተ፡ አልቦ፡ እም፡ ሰ  
 ብእ፡ ዘአእመረ፡ ሞቶ፡ ወአንሰ፡ አአምር፡ ዘቀተሎ፡ ወ 25  
 ኢኮነ፡ ዝንቱ፡ ግብር፡ እምካልእ፡ ሰብእ፡ ዘእንበለ፡ እ  
 ሉ፡ አርላዕቱ፡ ደቂቅ፡ ነኪራን፡ ወአነ፡ ስምዕ፡ በዝንቱ፡  
 ግብር። ወተሰምዐ፡ ዝንቱ፡ ነገር፡ ውስተ፡ ነሱ፡ ሀገር፡

ወሐረ : መስፍን : ወነገሮ : ለንጉሥ : ከሢቲጦስ : ወበገ  
 ዜሃ : አዘዘ : ንጉሥ : ያምጽእዎሙ : ለቲኦር : ደባዕቁቅ :  
 እሱራነ : እደዋሆሙ : ዲኅሪተ : ወጋግ : ውስተ : ክሳው  
 ዲሆሙ : እንዘ : ይስሕብዎሙ : ኅብ : ንጉሥ :: ወመጽ  
 አ : ኅቤሆሙ : ቃል : ዘይብል : ኢትፍርሀ : ናሁ : መዋ 5  
 ዕለ : ጸማ : ኅለፈ : ወቀርቦ : ኅቤክሙ : ዕረፍት : እምኅ  
 ቦ : እግዚአብሔር : ወአቀምዎሙ : ቅድመ : ንጉሥ :  
 ከመዘ : አባሲያን :: ወሶቤሃ : ናሁ : ሊቀ : መላእክት :  
 ቅዱስ : ሚካኤል : ተመሰለ : በአመሳለ : ዐቢይ : ላእክ :  
 ዘንጉሠ : ሮም : ወሶቦ : ርእዮ : ንጉሥ : ከሢቲጦስ : ቆ 10  
 መ : ቅድሚሁ : ወቀሪቦ : ኅቤሁ : ወነበሩ : ኅብረ : ወሚ  
 ካኤል : ሊቀ : መላእክት : ሶቦ : ይሬኢዮሙ : ለደቁቅ :  
 እንዘ : ይቀውሙ : ይቤሎ : ለንጉሥ : ከሢቲጦስ : ምን  
 ተ : ገብሩ : እሉ : ሕፃናት : ወነገሮ : ንጉሥ : ከሉ : ሎ :  
 ዘኮነ : ወይቤሎ : ሚካኤል : በእማንነ : ኢያእመርክሙ : 15  
 ዘኮነ : ብእሲሁ : ወይቤሎ : ንጉሥ : አምጽእዎሙ : ሊ  
 ተ : ለእሉ : ወይቤሉ : እሉ : እሙንቱ : እለ : ቀተሉ :  
 ወይቤሎ : ሚካኤል : ቡኅቤነሰ : ሶቦ : ይከውን : ከመዘ :  
 ወይመውት : ብእሲ : ወኢያአምሩ : ዘኮነ : ናመጽአ : ለ  
 ውእቱ : ብእሲ : ዘሞተ : ማእከለ : ወንሴአሎ : ወውእቱ : 20  
 ይትናገር : ምስሌነ : ወይነግረነ : ዘቀተሎ :: ወይእዜነ :  
 እመ : ፈቀድክ : ታእምር : ጽድቀ : ያምጽእዎ : ለውእቱ :  
 ዘሞተ : ውስተ : ዝንቱ : መካን : ወንሴአሎ : ወውእቱ :  
 ይትናገር : ምስሌነ : ወናእምር : ዘቀተሎ :: ወበጊዜሃ :  
 አዘዘ : ንጉሥ : ያምጽእዎ : ለዘ : ሞተ : ማእከለ : ወይቤ 25  
 ሎ : ሊቀ : መላእክት : ሚካኤል : ለዳንኤል : ዘይንእስ :  
 እኅሆሙ : ሔር : ወበሎ : ለዝንቱ : ምውት : በስመ : እ  
 ግዚአብሔር : ኢያሱስ : ክርስቶስ : ንጉሠ : ሰማይ : ወምድር :

Fol. 164a.

ንግረኒ ፡ ዘኮንክ ፡ ወገብረ ፡ ውኡቱ ፡ ወልድ ፡ ንኡስ ፡ ከ  
 ማሁ ፡ ወእግዚአብሔር ፡ መፍቀሬ ፡ ሰብእ ፡ ፈቀደ ፡ ይሰ  
 ባሕ ፡ ስሙ ፡ ቅዱስ ፡ በኩሉ ፡ መካን ፡ ወይእመኑ ፡ ቦቱ ፡  
 ወአግብእ ፡ ነፍሰ ፡ ውኡቱ ፡ ብእሲ ፡ ዳግመ ፡ ወሐይወ ፡ በእ  
 ንተ ፡ መድኅኒተ ፡ ንጉሥ ፡ ወለኩሎሙ ፡ ሰብእ ፡ ይእቲ ፡ 5  
 ብሔር ፡ ወከልሐ ፡ ውኡቱ ፡ ብእሲ ፡ ወይቤ ፡ አልለክ ፡ ከ  
 ሚቲ፡ወስ ፡ ንጉሥ ፡ እስመ ፡ ደፊርክ ፡ ወነበርክ ፡ ምስለ ፡  
 ሊቀ ፡ መላእክት ፡ ቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ ኅይል ፡ ሰማ  
 ያት ፡ ወእሉኒ ፡ ዕደው ፡ እለ ፡ ተአገልክምሙ ፡ ቅዱሳን ፡  
 ወንጾሐን ፡ ወአልቦሙ ፡ ኅጢአተ ፡ ወአከ ፡ እሙንቱ ፡ 10  
 እለ ፡ ቀተሉኒ ፡ አላ ፡ አቅረብ ፡ ነሰከኒ ፡ ወሞትኩ ፡ ወበእ  
 ንተ ፡ ዘተኅርዩ ፡ እሉ ፡ ዕደው ፡ ረከቡተኒ ፡ ዛቲ ፡ ዐባይ ፡  
 ሠናይት ፡ ወኮንኩ ፡ ድልወ ፡ እርአዮ ፡ ለሊቀ ፡ መላእክ  
 ት ፡ ቅዱስ ፡ ሚካኤል ፡ ወይእዜኒ ፡ ናሁ ፡ ርኢክሙ ፡ ተ  
 አምረ ፡ እግዚአብሔር ፡ ተመዩጡኬ ፡ ኅቤሁ ፡ በኩሉ ፡ 15  
 ልብክሙ ፡ ወኅድጉ ፡ እምኔክሙ ፡ ዘንተ ፡ ፍትወተ ፡ ወዘ  
 ንተ ፡ አማልክተ ፡ ምውታነ ፡ እለ ፡ አልቦሙ ፡ ነፍሰ ፡ ከመ ፡  
 ይስረይ ፡ ለክሙ ፡ እግዚአብሔር ፡ ኅጢአትክሙ ፡ ዘትካ  
 ት ፡ ወሊተኒ ፡ ዐቢዮ ፡ ጸጋ ፡ ረከቡተኒ ፡ እስመ ፡ ርኢክም ፡  
 ለሊቀ ፡ መላእክት ፡ ሚካኤል ፡ በእንተ ፡ እሉ ፡ ዕደው ፡ 20  
 ቅዱሳን ፡ ወበጊዜሃ ፡ ሐረ ፡ ሊቀ ፡ መላእክት ፡ ሚካኤል ፡  
 ውስተ ፡ አርያም ፡ በዐቢይ ፡ ስብሐት ፡ ወርአዮ ፡ ንጉሥ ፡  
 ወኩሉ ፡ ሕዝብ ፡ እንዘ ፡ የዐርግ ፡ ውስተ ፡ ሰማይ ፡ ወወ  
 ሰደ ፡ ምስሌሁ ፡ ነፍሰ ፡ ለዘ ፡ ሞተ ፡ ወንጉሥ ፡ ወኩሎ  
 ሙ ፡ ፈርሁ ፡ ፈድፋድ ፡ ወእምድኅረ ፡ ጉንዱይ ፡ ገብአ ፡ 25  
 ልቡ ፡ ለንጉሥ ፡ እምፍርሀት ፡ በእንተ ፡ ዐቢይ ፡ መንክር ፡  
 ዘርእዩ ፡ ወተንሥእ ፡ ወሰዓሞ ፡ አፋሁ ፡ ለዮሐንስ ፡ ወ  
 ይቤ ፡ ቡርክት ፡ ሰዓት ፡ እንተ ፡ ቦእክሙ ፡ ውስተ ፡ ዛቲ ፡

Fol. 164 b.

Fol. 165a. ሀገር : ወ 'ንስእለክሙ : ትንግሩን : አምላክክሙ : ዙተአ  
 ምኑ : ቦቱ : ከመ : ንሕነኒ : ንእመን : ቦቱ : ወንድነን ::  
 ወይቤሎሙ : የሓንስ : ንሕነሰ : ነአምን : በእግዚእነ :  
 ኢየሱስ : ክርስቶስ : ወልደ : እግዚአብሔር : ሕያው ::  
 ወክልሐ : ንጉሥ : ወኩሎሙ : ሕዝብ : እንዘ : ይብሉ : 5  
 በአማን : አምላክ : ሕያው : ኢየሱስ : ክርስቶስ : ወአል  
 ቦ : አምላክ : ዘእንበሌሁ :: ወይቤሎ : የሓንስ : ለንጉሥ :  
 ተንሥእ : ወለአክ : ኅብ : ቁስጠንጠኖስ : ንጉሥ : ሮም :  
 ወንግሮ : ኩሎ : ወሰአሎ : ከመ : ይፊት : ለነ : ኦሐደ :  
 እምኤጲስ : ቆጶሳት : እለ : ብሔሩ : ዘይሚህረክሙ : ወ 10  
 ያጠምቀክሙ : በስመ : አብ : ወልድ : ወመንፈስ : ቅዱ  
 ስ :: ወለአክ : ንጉሥ : ከሚቲጦስ : ኅብ : ቁስጠንጠኖስ :  
 ንጉሥ : እንዘ : ይብሉ : ከመዝ : ከሚቲጦስ : ዙተሰምየ :  
 ንጉሥ : ይትኅበል : ይልአክ : ለንጉሥ : ዐቢየ : ኦኅዜ :  
 ቁስጠንጠኒያ : ጉብሩ : ለኢየሱስ : ክርስቶስ : ሰላም : ለ 15  
 ከ : አ : ወዐባይ : ጸጋ : እንተ : ረከበተነ : እምኅብ : እግ  
 ዘኢብሔር : ኄር :: ወተዘከረነ : ወአንገፈነ : እምተቀንዮ :  
 ለአማልክት : ርኩሳን : ወሚጠነ : ኅቤሁ : በእንተ : ዕባየ :  
 ኒሩቱ : ዘኢይት : ኅለቀ : ወስእለቱ : ለዐቢይ : ሊቀ :  
 መላእክት : ቅዱስ : ሚካኤል : ዘረሰየኒ : ደልወ : እርአ 20  
 ዮ : በአዕይንቲየ : ወረሰየ : ለምውት : ይትናገር : ምስ

Fol. 165b ሌነ : አፈ : በአፍ : እምድነረ : ሞተ :: ወእምዝ : ሐረ :  
 ውስተ : አርያም : በዓቢይ : ስብሐት : እንዘ : ይሬኢየ :  
 ኩሎ :: ወዓዲ : ንስእል : ዕባየክ : ትፈኑ : ለነ : ኦሐደ :  
 እምኤጲስቆጶሳት : እለ : ምኩናንክ : ከመ : ያብርህ : ላዕ 25  
 ሌነ : በብርሃነ : ሀይማኖት : ርትዕት : ወይንግረነ : ፍኖተ :  
 እንተ : ታብጽሕ : ኅብ : እግዚአብሔር : ወየሀበነ : ማኅተ  
 መ : ቅዱስ :: ወእመ : ዘንተ : ገበርክ : ለነ : ትነሥእ : ዓ

ቢያ ፡ አክሊለ ፡ በኅበ ፡ ክርስቶስ ፡ በእንተ ፡ ዝንቱ ፡ መድ  
 ኅኒት ፡ ለንጉሥ ፡ መሀይምን ፡ በእንተ ፡ ኅይሉ ፡ ለክርስ  
 ቶስ ፡ ንጉሠ ፡ ነሉ ። ወበፍሥሐ ፡ ዐቢይ ፡ ነሥኦ ፡ ለይ  
 እቲ ፡ መጽሐፍ ፡ ቁስጠንጢኖስ ፡ ንጉሥ ፡ ወአንበባ ፡ ወ  
 አንከረ ፡ ፈድፋድ ፡ በእንተ ፡ ዘኮነ ፡ ወሰብሐ ፡ ለእግዚአ 5  
 ብሔር ፡ ወዐባይ ፡ ጽሂቅ ፡ ጸሐፊ ፡ ኅበ ፡ ቅዱስ ፡ ዮሐንስ ፡  
 ሊቀ ፡ ጳጳሳት ፡ ዘኤፌሶን ፡ እንዘ ፡ ይብል ፡ ቅድመ ፡ ነሉ ፡  
 እስሶም ፡ እደባክ ፡ ቅዱሳተ ፡ እለ ፡ ይእነዛ ፡ ሥጋሁ ፡ ለ  
 ወልደ ፡ እግዚአብሔር ፡ በአማን ። ዓበይ ፡ ፍሥሐ ፡ ዘኮ  
 ነ ፡ ለነ ፡ እምኅበ ፡ እግዚአብሔር ፡ ናሁ ፡ ልአክነ ፡ ኅበክ፡ 10  
 እስመ ፡ ነአመር ፡ ከመ ፡ ትትፌሣሕ ፡ ወትወስክ ፡ ፈድፋ  
 ደ ፡ ወንፈቅድ ፡ ትጾር ፡ ጸማ ፡ ወትደለው ፡ በነሉ ፡ ልብ  
 ከ ፡ እስመ ፡ ታአምር ፡ ከመ ፡ አይወድቅ ፡ ጸማክ ፡ እስመ ፡  
 ትጉብር ፡ በእንተ ፡ ክርስቶስ ፡ ዘጸመወ ፡ በእንተ ፡ ሰብእ ፡  
 ወተአዘዝ ፡ ለሊክ ፡ ወሐር ፡ ሀገረ ፡ ዲድያስ ፡ ከመ ፡ ትፈ. 15  
 ውስ ፡ ሕመማነ ፡ እለ ፡ ህየ ፡ በስሙ ፡ ለክርስቶስ ፡ ወትከ  
 ልአሙ ፡ እምተቀንዮ ፡ ለአማልክት ፡ ርኩሳን ፡ ወታጠም  
 ቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወ  
 ዝንቱ ፡ ይከውነክ ፡ ምክሐ ፡ በኅበ ፡ ክርስቶስ ፡ ወመላእ  
 ክቲሁ ፡ ቅዱሳን ፡ ከመ ፡ ትድነኑ ፡ ኅበረ ፡ በኅይሉ ፡ ለክ 20  
 ርስቶስ ፡ አምላክነ ። ዘንተ ፡ መጽሓፈ ፡ ለአክ ፡ ንጉሥ ፡  
 ቁስጠንጢኖስ ፡ ለአባ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘኤፌ  
 ሶን ። ወካልኦት ፡ መልአክክት ፡ ዘከሢቲጦስ ፡ ንጉሥ ።  
 ወሊቀ ፡ ጳጳሳት ፡ አንቢቦ ፡ መጽሐፈ ፡ ተፈሥሐ ፡ ፈድፋ  
 ደ ፡ በእንተ ፡ ተመይጦቶሙ ፡ ለነሉ ፡ አዲያም ። ወሶቤ 25  
 ሃ ፡ ነሥኦ ፡ ምስሌሁ ፡ ዲያቆናተ ፡ ወቀሲስ ፡ ወአናጉንስ  
 ጢስ ፡ ወሠለስተ ፡ መጻሕፍተ ፡ ጸሎት ፡ ወ ፲ ወ ፪ ፡ መ  
 ምህራነ ፡ ወነሥኦ ፡ ምስሌሁ ፡ በዘ ፡ ይትገበር ፡ ምስጢር ፡

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ወማእደ ፡ ዘወርቅ ፡ ወርባዕተ ፡ ጽዋዓተ ፡ ብሩር ፡ ወሠለ  
 ስተ ፡ ጽዋዓተ ፡ ወርቅ ፡ ወሰበን ፡ ዘሓሪር ፡ ወመክደን ፡  
 ዘዲባግ ፡ ወአርባዕተ ፡ ወንጌላተ ፡ ወመጽሐፈ ፡ ጳውሎስ ፡  
 ወግብረ ፡ ሐዋርያት ፡ ወመጽሐፈ ፡ መዝሙር ፡ ፍጹመ ፡  
 ነሎ ፡ ዘይትፈቀድ ፡ ለቤተ ፡ ክርስቲያን ፡ ወጸለዩ ፡ ወሐ 5  
 ፍ ፡ በፍ | ፍት ፡ እንዘ ፡ ይትፎሥሐ ፡ ። ወሶበ ፡ አልጸቁ ፡  
 ሀገረ ፡ ነገርዎ ፡ ለንጉሥ ፡ ምጽአቶሙ ፡ ለሊቃነ ፡ ጳጳሳት ፡  
 ወእለ ፡ ምስሌሁ ፡ ወተፈሥሐ ፡ ንጉሥ ፡ ወዮሐንስ ፡ ወ  
 ነሎሙ ፡ ሕዝብ ፡ ወወዕኡ ፡ ይትራክብዎ ፡ ለሊቀ ፡ ጳጳ  
 ሳት ፡ ወሶበ ፡ ቀርቡ ፡ ኅዜሁ ፡ ሰገዱ ፡ ሎቱ ፡ ንጉሥ ፡ ወ 10  
 ነሎ ፡ ሕዝብ ፡ ወተባረኩ ፡ በኅዜሁ ፡ ወነገሮ ፡ ንጉሥ ፡  
 ለሊቀ ፡ ጳጳሳት ፡ ነሎ ፡ ዘኮነ ፡ ወአርአዮ ፡ ዮሐንስሃ ፡ ወ  
 ይቤሎ ፡ በእንተ ፡ ዝንቱ ፡ ወአኅዊሁ ፡ ተሣሀለነ ፡ እግዚ  
 ኡብሔር ፡ ወከማሁ ፡ ሐሩ ፡ በዐቢይ ፡ አስተርክቦ ፡ ውስ  
 ተ ፡ ሀገር ፡ ወአስተብቀዎ ፡ ንጉሥ ፡ ለሊቀ ፡ ጳጳሳት ፡ ከ 15  
 መ ፡ ይባእ ፡ ጽርሐ ፡ እስመ ፡ ዓዲሆሙ ፡ ኢሐነጹ ፡ ቤተ ፡  
 ክርስቲያን ፡ በይእቲ ፡ ሀገር ፡ ወበሳኒታ ፡ ይቤሎ ፡ ሊቀ ፡  
 ጳጳሳት ፡ ለንጉሥ ፡ ንሕንጽ ፡ ቤተ ፡ ክርስቲያን ፡ ወይቤ  
 ሎ ፡ ንጉሥ ፡ ሀሎ ፡ መካን ፡ ሐዲሳ ፡ ኅበ ፡ ይትሐነጽ ፡ ተ  
 ንሥእ ፡ ንርይ ፡ ለእመ ፡ ይደሎ ፡ ወንሬሲዮ ፡ ቤተ ፡ ክርስ 20  
 ቲያን ፡ ወሐሩ ፡ ኅቡረ ፡ ወርእይዎ ፡ ለውእቱ ፡ መካን ፡ ኅ  
 በ ፡ ዮሐንጹ ፡ ወሠምረ ፡ ሊቀ ፡ ጳጳሳት ፡ ወአዘዘ ፡ ንጉሥ ፡  
 አዋዴ ፡ ዘይሰብክ ፡ ውስተ ፡ ነሎ ፡ ሀገር ፡ ከመ ፡ ይምጽ  
 ኡ ፡ ነሎ ፡ ሰብእ ፡ ወይግበሩ ፡ ቤተ ፡ ክርስቲያን ፡ እመሂ ፡  
 ባዕል ፡ ወእመሂ ፡ መኰንን ፡ ወእመሂ ፡ ነዳይ ፡ ወንጉሥኒ ፡ 25  
 ይትገበር ፡ በእ | ዴሁ ፡ ከመ ፡ ነሎሙ ፡ ተስፊው ፡ ይንሣ  
 እ ፡ በረከተ ፡ እምኅበ ፡ ክርስቶስ ፡ ወበፈቃደ ፡ እግዚአብ  
 ሔር ፡ ፈጸሙ ፡ ሕንጻት ፡ በ ፲ ወ ፯ ፡ ዕለት ፡ ወሊቀ ፡ ጳጳ

Fol. 166b.

Fol. 167a.

ሳት : ቀደሳ : ለይኢቲ : ቤተ : ክርስቲያን : በሰማ : ለቅድ  
 ስት : ድንግል : ማርያም : እሙ : ለእግዚእነ ። ወርኢዮ :  
 ብዙኅ : ሕዝብ : እለ : ይጠመቁ : ይቤ : ንጉሥ : በአይቲ :  
 ታጠቆሙ : ለእሉ : እምቅድመ : ይትሓንጽ : ምጥማቃ  
 ት : ዘቤተ : ክርስቲያን ። ኦሎሥኣ : ጠቢብ : የሓንስ : 5  
 ወይቤሎሙ : ለንጉሥ : ወለሊቀ : ጳጳሳት : ሀሎ : ባሕር :  
 እንተ : ምስራቀ : ሀገር : ወይመስለኒስ : ዘይደሉ : ለዝን  
 ቲ : ዓቢይ : ክብር ። ወበገዜሃ : መጽአ : ቃል : እምሰማ  
 ይ : ወሰምዑ : ከሎሙ : ዘይብል : ዝንቲ : ዘነሥኦ : እ  
 ምኅብ : እግዚአብሔር : የሓንስ : ወልደ : ላእክ : ወንጉ 10  
 ሥ : ወሊቀ : ጳጳሳት : ወከሉ : ሕዝብ : ሰሚዖሙ : አንክ  
 ሩ : ወይቤሉ : ይትጋባእ : ከሉ : ሕዝብ : ለቡራኬ : ወጸ  
 ለየ : ሊቀ : ጳጳሳት : ባዕሌሆሙ : ፍጹመ : ጥምቀተ ።  
 ወኮነ : ዐቢይ : ተአምር : በይኢቲ : ዕለት : ሶበ : ቀርቦ :  
 ይኅተሞሙ : ሰምዑ : ከሎሙ : ሕዝብ : ቃለ : እምያት : 15  
 ዘይብል : ቅዳሴ : ምስለ : ሊቀ : ጳጳሳት ። ወራጺሞ : ጸ  
 ሎተ : አዘዘሙ : ለከሉ : ሕዝብ : ይረዱ : ውስተ : ምጥ  
 ማቃት : ወተወርወ : ከሎሙ : ውስተ : ማይ : | እንዘ :  
 ይኬልሐ : ወይብሉ : ንጠመቅ : በስመ : አብ : ወወልድ :  
 ወመንፈስ : ቅዱስ ። ወተጠሚቆሙ : ንጉሥ : ወከ 20  
 ሉ : ሕዝብ : ቦኦ : ሊቀ : ጳጳሳት : ውስተ : ቤተ : ክርስቲ  
 ያን : ወሢሞ : ለየሓንስ : ኤጲስ : ቆጶስ : ወለሠለስቲ :  
 አኅዊሁ : አሐደ : ቀሲሰ : ወክልኤ : ዲያቆናተ : ወቦቲ :  
 ንጉሥ : ወልደ : ዘስሙ : አግላስ : ወረሰየ : ዲያቆን :  
 ወከሉ : ሕዝብ : ይትፈሥሐ : በእግዚአብሔር ። ወአ 25  
 ኅዘ : ሊቀ : ጳጳሳት : ይሠራዕ : ቅዳሴ : ወአንከሩ : ንጉ  
 ሥ : ወከሉ : ሕዝብ : በዘርእዩ : ወሰምዑ : እስመ : ኢር  
 ኢዩ : ዘከመዝ : ግብረ : ወኢሰምዑ : ዘከመዝ : ነገረ ።

Fol. 167b.



እስመ : ዝንቱ : ቀዳሚሁ : ዘተውህበ : ቀሩርባን : በውእ  
 ቱ : ብሔር : ወተመጠዎመ : ከሎመ : እምስጢር : ቅ  
 ዱስ : ወሀቦመ : ሊቀ : ጳጳሳት : ሰላመ :: ወለለ : አሐዱ :  
 አሐዱ : አተው : ውስተ : ማኅደሮመ : ወነበረ : ሊቀ :  
 ጳጳሳት : ኅቤሆመ : ወርኅ : ፍጹመ : እንዘ : ይገሥጸመ : 5  
 ወይሚህሮመ : ከሎ : ሥርዓተ : ቤተ : ክርስቲያን :: ወ  
 እምዝ : አተው : ብሔር : በዓቢይ : ፍሥሐ :: ወንጉሥስ :  
 ከሚቲጦስ : ወከሎመ : ሕዝብ : ሰብሕዎ : ለእግዚአብሔ  
 ር : ወአክበርዎ : ለቅዱስ : ዮሐንስ : ኤጲስ : ቀጳስ : ወለአኅ  
 ዊሁ : እስመ : ይትወሰኩ : ለትምህርተ : እግዚአብሔር :: 10

Fol. 168a.

ወእምድኅ | ረ : ሕዳጥ : መዋዕል : ይቤሎ : ቅዱስ :  
 ኤጲስ : ቆጶስ : ለንጉሥ : ንሕንጽ : ቤተ : ክርስቲያን :  
 በስመ : ለሚካኤል : ሊቀ : መለእክት : ወይቤሎ : ንገ  
 ሥ : አበ : ግበር : ፈቃደክ : ናሁ : ንሕነ : ድልዋን : ንስ  
 ማዕክ : ወቅዱስ : ኤጲስ : ቆጶስ : ዮሐንስ : ሰረራ : ለቤተ : 15  
 ክርስቲያን : ወከሎ : ሰብእ : ሀገር : ይትራድኡ : ምስሌ  
 ሁ : ወበዐቢይ : ጽሂቅ : ፈጸመ : በሰመንቱ : አውራኅ :  
 ወቅዱስ : ኤጲስ : ቆጶስ : ቀደሰ : ለቤተ : ክርስቲያን : አ  
 መ : ፲ ወ ፪ : ለወርኅ : ኅዳር : በስመ : ለቅዱስ : ሚካኤ  
 ል : ሊቀ : መለእክተ : ወነበረ : በዓሉ : ለቅዱስ : ሚካ 20  
 ኤል : ምስለ : ቅዱሴ : ቤተ : ክርስቲያን : ወእምድኅረ :  
 ቅደሴ : ሐሩ : ኤጲስ : ቆጶስ : ወንጉሥ : ወከሎ : ሕዝብ :  
 ኅበ : ቤተ : ኔሮስ : ጠዓት : ወነሠትዎ : ወአውዐዩ : መ  
 ንበሮ : ለኔሮስ : ወጋኔን : ዘይኅድር : ውስተ : ጣዖቱ :  
 ከልሐ : ወይቤ : አጸመውከኒ : ፈድፋድ : ኦዮሐንስ : ወ 25  
 አውፃእከኒ : እማኅደርዩ : ወአዘዘ : ንጉሥ : ይሕንጽ :  
 ዐባዩ : ቤተ : ክርስቲያን : ኅበ : ውእቱ : መካን : ወረሰይ  
 ዋ : በስመ : ሐዋርያት :: ወቅዱስ : ዮሐንስ : ያጸንዖመ :

ለኩሎሙ ፡ ውስተ ፡ ሀይማኖት ፡ ወያክብርዎ ፡ ኩሎሙ ።  
 ወሰሚዎ ፡ ቁስጠንጢኖስ ፡ ንጉሥ ፡ በእንተ ፡ ኩሎ ፡ ኂሩ  
 ት ፡ ዘገብረ ፡ የሓንስ ፡ ወሰብሐ ፡ ለእግዚአብሔር ፡ ወለአ  
 Fol. 168b. ክ ፡ ኅቤሀ ፡ መጽሐፈ ፡ እንዘ ፡ ይስእሎ ፡ ከመ ፡ ይባርክ ፡  
 ላዕሌሀ ፡ ወላዕለ ፡ መንግሥቱ ፡ ወሰመየ ፡ ባቲ ፡ ዳንኤል ፡ 5  
 ሐዲስ ፡ ነግቱ ፡ አማልክት ። ውብሔረ ፡ ኡብድያኖስ ፡ ይ  
 ሀብ ፡ ምሕረተ ፡ ኩሎ ፡ ዕለተ ፡ በኩሎ ፡ መዋዕሊሀ ፡ ለቅ  
 ዱስ ፡ የሓንስ ፡ በእንተ ፡ ብዝኅ ፡ ተአምር ፡ ዘገብረ ፡ እግ  
 ዚአብሔር ፡ በእደዊሀ ።

ርእዮኬ ፡ አፍቁራንዩ ፡ ኅይሉ ፡ ለእግዚአብሔር ፡ ወ 10  
 ሃህሉ ፡ ለቅዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ይትረከ  
 ብ ፡ ስእለቱ ፡ ለሚካኤል ፡ በእንተ ፡ ፍሬ ፡ ኩሎ ፡ ዘርኦ ፡  
 ገራውህ ። ወበስእለቱ ፡ ለሚካኤል ፡ ዕፀው ፡ ይሀብ ፡ ፍ  
 ሬሆመ ፡ ይትረከብ ፡ ስእለቱ ፡ ለሚካኤል ፡ ላዕለ ፡ አሕማ  
 ር ፡ ሶብ ፡ ይነግዱ ፡ ወያዳርፉ ፡ ይትረከብ ፡ ስእለቱ ፡ ለሚ 15  
 ካኤል ፡ ለእለ ፡ ይዳይሉ ፡ ውስተ ፡ አድባር ፡ ከመ ፡ ያጽን  
 ዎሙ ፡ ለፍልስቶሙ ፡ ይትረከብ ፡ ስእለቱ ፡ ለሚካኤል ፡  
 ኅብ ፡ ይትጋብኡ ፡ መነከሳት ፡ የሃብ ፡ ሰላመ ፡ ማእከሎሙ ።  
 ይትረከብ ፡ ስእለቱ ፡ ለሚካኤል ፡ ላዕለ ፡ ጸሎቶሙ ፡ ለኤ  
 ጲስ ፡ ቆጵሳት ፡ ወቀሳውስት ፡ ወዲያቆናት ፡ ዲብ ፡ ማአድ ፡ 20  
 ይትረከብ ፡ ጸሎቱ ፡ ለሚካኤል ፡ ዘይረድአሙ ፡ ለግፉዓን ፡  
 ወለእለ ፡ ውስተ ፡ መዋቅሖት ። ይትረከብ ፡ ጸሎቱ ፡ ለ  
 ሚካኤል ፡ ዘይረድአሙ ፡ ለእለ ፡ ውስተ ፡ መንሱት ። ወ  
 ያጽንዎሙ ፡ ለሕያዋን ፡ በመንዳቤሆሙ ፡ ወይስእሎ ፡ ለእ  
 ግዚአብሔር ፡ በእንተ ፡ ምውታን ፡ ከመ ፡ ይምሐሮሙ ፡ 25

Fol. 169a. ለመኑ ፡ እምጸድታን ፡ ዘኢመጽኦ ፡ ኅቤሀ ፡ ሚካኤል ፡  
 ወዘኢረድኦ ፡ በኩሎ ፡ ምንዳቤሀ ። ወመኑ ፡ እመሰማዕ  
 ት ፡ ዘኢመጽኦ ፡ ኅቤሀ ፡ ሊቀ ፡ መላእክት ፡ ወኢረድኦ

ሙ፡ በሰላ፡ ምንዳቤሆሙ፡ ወሐዘኖሙ፡ ወሥቃዮሙ፡ ።  
 ናሁኬ፡ ፍቁራኒዮ፡ አእመርነ፡ ፍቅር፡ ለእግዚአብሔር፡  
 ላዕለ፡ ሰብእ፡ ወስእለቱ፡ ለሚካኤል፡ ሊቀ፡ መለእክት፡  
 እስመ፡ ይተነበል፡ ለሰላ፡ ሰብእ፡ ወይስእል፡ በእንቲአ  
 ሆሙ፡ ቅድመ፡ እግዚአብሔር፡ አብ፡ ከመ፡ ይምሐር 5  
 ሙ፡ ለሰላሙ፡ ወይስርሐሙ፡ ወለነኒ፡ ይምሐርነ፡ በእ  
 ንቲአሁ፡ ከመ፡ ይምጽአነ፡ ፈድፋድ፡ ወይስአል፡ በእን  
 ቲአነ፡ ቅድመ፡ እግዚአብሔር፡ ወንፋቀር፡ በበይናቲነ፡  
 በፍቅር፡ እግዚአብሔር፡ ወነሀሉ፡ ሡልነ፡ በአሐዱ፡ ፍ  
 ቅር፡ ወኢንደይ፡ ውስተ፡ አፉነ፡ ሕብለ፡ እስመ፡ እኩ 10  
 ይ፡ መዝገብ፡ ይእቲ፡ ሕብል፡ ወጽይእት፡ ኅጢአት፡  
 ዝሙት፡ ወምንንት፡ በቅድመ፡ እግዚአብሔር፡ ወመላ  
 እክቲሁ፡ ወሞት፡ ወንዴት፡ ለነፍስ፡ ወቅንአት፡ ፍቁ  
 ራ፡ ለሰይጣን፡ ወጽልእ፡ ለእግዚአብሔር፡ ወመለእክ  
 ቲሁ፡ ወታጸልአሙ፡ ለክርስቲያን፡ ወዓርኩ፡ ለሐጉል፡ 15  
 ወይእዜኒ፡ አኅዊነ፡ ንግድፍ፡ እምኔነ፡ ፍኖተ፡ ርኩስ፡  
 ወንሐር፡ በፍኖት፡ ሠናይ፡ ወምሕዋር፡ ርቱዕ፡ ወ | ንሐ  
 ር፡ ዘእንበለ፡ ኅጢአት፡ ወዘእንበለ፡ ነውር፡ ። ኢኮነ፡ አ  
 ውስቦ፡ ንጹሕ፡ ዘያረኩሶ፡ ለሰብእ፡ እምአመ፡ ኮነ፡ ርእ  
 ዩ፡ ሙሴ፡ አመ፡ ተናገረ፡ ምስለ፡ እግዚአብሔር፡ ፳፻ 20  
 ወ ፳፻፡ ቃለ፡ ወቦቱ፡ ብእሲተ፡ ወውሉደ፡ ወኢኮኖ፡ ዕቅ  
 ፍተ፡ ለበአቱ፡ ውስተ፡ ሠናይ፡ ወባሕቱ፡ ኢያጽንዐ፡  
 ቃሎ፡ ፈድፋድ፡ ጻእሙ፡ ዝንቱ፡ ይአክል፡ ስምዐ፡ ዘ  
 ብሉይ፡ ወዘሓዲስ፡ ጻእሙ፡ ንፊጽም፡ ነገረ፡ ወንቅራብ፡  
 ንግበር፡ በዓለ፡ ዮም፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእ 25  
 ክት፡ እስመ፡ ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይ  
 በልዕ፡ ወይስቲ፡ ወይትፈሣሕ፡ ባሕቲቱ፡ ወይድኅሙ፡  
 ለነዳያን፡ ወምስኪናን፡ ርኅብኒሆሙ፡ ወጽሙአኒሆሙ፡ ።

Fol. 169b.

ዝንቱ፡ በዓል፡ ኢይፈቅድ፡ ባዕለ፡ ዘይሉበስ፡ አልባሰ፡  
 ክብር፡ ወነዳይሰ፡ ዕራቁ፡ ይቁርር፡ በአስሐቲያ፡ ። ዝንቱ፡  
 በዓል፡ ኢይፈቅድ፡ ሰብአ፡ እለ፡ ይደለው፡ ለአብያተ፡  
 ስርግው፡ ወነዳይሰ፡ ይስክብ፡ አፍአ፡ በቀር፡ ። ዝንቱ፡  
 በዓል፡ ኢይፈቅድ፡ ዘይበልፅ፡ በፍሥሓ፡ እንዘ፡ ይዳነ 5  
 ስ፡ ነዳይ፡ በውስተ፡ መዋቅሖት፡ ። ዝንቱ፡ በዓል፡ ኢይ  
 ፈቅድ፡ ዘይረፍቅ፡ ባሕቲቱ፡ እንዘ፡ ይደዊ፡ ነዳይ፡ ወ  
 ኢይረክብ፡ ዘይኅውጾ፡ እሉ፡ ትእዛዝ፡ ጽሑፍ፡ ውስተ፡  
 ወንጌል፡ ። ወይእዚኒ፡ አኅዊነ፡ ንስኣሎ፡ ለሚካኤል፡ |  
 ሊቀ፡ መላእክት፡ በርቱፅ፡ ልብ፡ ከመ፡ ይንግእ፡ ለነ፡ 10  
 ጸጋ፡ በቅድመ፡ እግዚአብሔር፡ ። ወዓዲ፡ እብለክሙ፡  
 ከመ፡ ይቀውም፡ ዓለም፡ በስኣለቱ፡ ለሚካኤል፡ ወቅ  
 ድስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለእግዚእነ፡ ። ወይእ  
 ዘኒ፡ ንሰብሐሙ፡ በስብሐት፡ ዘይደሉ፡ ለዝንቱ፡ በዓል፡  
 እስመ፡ ንሬኢ፡ ከመ፡ ቀርቦ፡ ገዜሁ፡ ከመ፡ ይቅረቡ፡ 15  
 ወይፈጽሙ፡ ምስጢር፡ ቅዱስ፡ ወንሰብሐ፡ ለዘ፡ ይደል  
 ዎ፡ ነሉ፡ ስብሐት፡ እግዚእነ፡ ወአምላክነ፡ ወመድኅኒ  
 ነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ይደሉ፡ ነሉ፡ ስብሐት፡  
 ወነሉ፡ ክብር፡ ወነሉ፡ ሰጊድ፡ ወለኡብ፡ ምስሌሁ፡ ወ  
 መንፈስ፡ ቅዱስ፡ ማሕየዊ፡ ዘዕሩይ፡ ምስሌሁ፡ ይእዘኒ፡ 20  
 ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን ።

Fol. 170a.

ስብሐት፡ ለእግዚአብሔር፡ ለዓለም ።

## COPTIC FORMS

### OF GREEK AND OTHER WORDS WHICH OCCUR IN THE THREE ENCOMIUMS ON SAINT MICHAEL.

Coptic.	Greek etc.	Passages.
ΑΒΒΑ	ⲁⲃⲃⲁ, Ἀββᾶ	1.4; 63.2; 83.3; 125.16.
ΑΓΑΘΟΣ	ἀγαθός	19.11; 30.4; 35.23; 36.18; 42.14; 56.15; 81.20; 104.14; 107.22; 109.5; 114.24; 121.8; 135.5; ΜΕΤΑΓΑΘΟΣ 11.17; 30.9; 81.22;
ΑΓΑΘΟΝ	ἀγαθόν	11.8; 19.28; 25.17; 31.26; 32.17; 47.19; 49.12; 52.12; 94.21; 107.8; 116.22.
ΑΓΑΠΗ	ἀγάπη	1.11; 9.21; 22.27; 24.25; 25.10; 26.3; 28.13; 29.23; 45.10; 49.27; 51.10; 54.11; 56.2; 96.7; 97.17; 102.28; 103.11; 115.23; 116.21; 117.1; 118.14; 120.10; 128.3.
ΑΓΑΠΗΤΟΣ	ἀγαπητός	39.17.
ΑΓΓΕΛΟΣ	ἄγγελος	1.6; 7.15; 9.8; 11.5; 14.2; 19.10; 94.2; &c.
ΑΓΓΕΛΙ	ἄγγελαι	116.4; 121.4; 122.3.
ΑΓΓΕΛΙΚΗ	ἄγγελική	113.18.
ΑΓΙΑ	ἅγια	60.24; 63.8; 64.24.
ΑΓΙΑΖΙΝ	ἀγίζω	68.2; 84.21; 87.2.

Coptic.	Greek etc.	Passages.
ΑΓΙΑΣΜΟΣ	ἁγιασμός	85.12; 98.7.
ΑΓΙΟΣ	ἅγιος	61.3; 73.7; 82.12; 87.15; 93.3; 130.21; &c.
ΑΓΙΟΤΑΤΟΣ	ἁγιοτατος	1.2.
ΑΓΩΝ	ἄγων	19.27; 132.27.
ΑΓΩΝΙΖΕΘΕ	ἀγωνίζομαι	54.3.
ΑΔΑΜΙΝΤΙΝΟΗ	ἀδαμάντινον	115.24; 130.3.
ΑΗΡ	ἀήρ	112.16; 129.21; 130.1.
ΑΚΤΙΝ	ἄκτιν (ἀκτίς)	116.3.
ΑΛΗΘΙΝΟΗ	ἀληθινόν	2.11.
ΑΛΗΘΩΣ	ἀληθῶς	60.24; 70.13; 71.2; 81.6; 126.10; 132.6.
ΑΛΛΑ	ἀλλά	3.20; 4.9; 5.25; 6.3; 7.13; 10.10; 20.5; 21.27; 22.7; 24.17; 25.13; 30.24; 32.28; 33.4; 34.25; 40.16; 42.18; 43.23; 46.3; 59.7; 64.7; 65.7; 66.9; 67.19; 69.12; 70.15; 73.7; 77.10; 80.6; 89.22; 90.13; 94.8; 95.6; 97.22; 98.26; 104.3; 107.9; 115.12; 119.10; 123.11; 130.2; 133.3.
ΑΛΛΟΘΕΡΙΟΓΗ	ἀλλότριον (?)	50.4.
ΑΜΗΝ	ἡμῃ	1.23; 25.6; 31.11; 42.15; 50.13; 61.21; 63.21; 91.5; 93.18.
ΑΝΑΓΚΑΖΩ	ἀναγκάζω	3.18; 4.8; 70.25; 74.10.
ΑΝΑΓΚΗ	ἀνάγκη	1.22; 8.12; 19.23; 46.11; 68.25; 69.26; 88.17; 110.8; 123.17.
ΑΝΑΓΝΩΣΤΗΣ	ἀναγνώστης	83.8.
ΑΝΑΣΤΑΣΙΣ	ἀνάστασις	64.5.
ΑΝΑΤΟΛΗ	ἀνατολή	108.2.
ΑΝΑΦΟΡΑ	ἀναφορά	42.1.

Coptic.	Greek etc.	Passages.
ΑΝΑΧΩΡΙΝ	ἀναχωρέω	86.11.
ΑΝΕΧΕΘΕ	ἀνέχω	105.23.
ΑΝΟΜΙΑ	ἀνομία	106.1.
ΑΝΤΙΛΟΓΙΑ	ἀντιλογία	75.13.
ΑΞΙΩΜΑ	ἄξιωμα	59.3; 123.20.
ΑΠΑΝΤΑΝ	ἀπαντάω	63.10; 77.3; 83.21; 127.9; 130.12.
ΑΠΑΞ ΑΠΛΩΣ	ἀπαξ ἀπλῶς	15.5; 21.23.
ΑΠΑΡΧΗ	ἀπαρχή	114.18.
ΑΠΑΡΧΟΣ	ἀπαρχος	103.23.
ΑΠΛΩΣ	ἀπλῶς	7.26; 15.5; 21.23; 83.16; 88.16; 97.1; 112.11; 114.20.
ΑΠΟΚΡΙΣΙΣ	ἀπόκρισις	41.11.
ΑΠΟΛΟΓΙΑ	ἀπολογία	123.1.
ΑΠΟ[Σ]ΤΑΞΕΘΕ	ἀποστατέω	69.9.
ΑΠΟΣΤΗΝΑ	ἀπόστημα	131.7.
ΑΠΟΣΤΟΛΟΣ	ἀπόστολος	1.5; 5.20; 7.9; 18.12; 49.24; 55.25; 61.6; 83.15; 85.5; 87.14; 108.26; 109.17; 133.17.
ΑΠΟΓΘΗΚΗ	ἀποθήκη	73.11.
ΑΡΕΤΗ	ἀρετή	1.4; 5.8; 8.28; 39.2; 51.19.
ΑΡΙΣΤΟΝ	ἄριστον	8.2; 11.9; 13.4; 16.11; 20.24; 22.9; 94.11; ΑΡΑΙΣΤΟΝ 94.22.
ΑΡΚΟΣ	ἀργός	23.17; ΜΕΤΑΡΚΟΣ 5.5; 26.23.
ΑΡΧΕΟΣ	ἀρχαῖος	41.22; 100.9; 105.19.
ΑΡΧΗ	ἀρχή	2.1; 5.12; 25.27; 58.7; 132.21.
ΑΡΧΗΑΓΓΕΛΟΣ	ἀρχιάγγελος	7.15; &c.
ΑΡΧΗΓΟΥΣ	ἀρχηγός	2.15; 10.17.
ΑΡΧΗΔΙΑΚΩΝ	ἀρχιδιάκονος	19.6.
ΑΡΧΗΕΠΙΣΚΟ- ΠΟΣ	ἀρχιεπίσκο- πος	1.6; 63.2; 82.12; 83.4; 84.2; 85.5; 86.9; 133.5.

Coptic.	Greek etc.	Passages.
αρχηπροφη- της	ἀρχιπροφή- της	55.3.
(αρχηρεφρωις αρχηστρατη- γος	} ἀρχιστρά- τηγος	75.24; 76.4).
αρχηστρατι- κος		20.22; 65.11.
αρχηστρατ- γοϋς		94.13; 132.9.
αρχηστρατι- κοϋς		47.26.
αρχηστρατϋ- γοϋς		80.3.
αρχηστρατϋ- λατης	ἀρχιστρατη- λάτης	4.16; 6.20; 20.26; 21.15; 22.26; 23.3; 58.4.
αρχων	ἄρχων	94.17.
αρκιτης	ἀσκητής	4.15; 5.27; 7.18; 8.18; 9.1; 14.20; 36.10; 37.2; 38.4; 39.2; 40.1; 41.28; 42.4; 43.2; 44.9; 45.2; 46.6; 47.6; 57.3; 59.6; 72.15; 74.4; 75.15; 76.9; 84.15; 94.18.
αρκυσις	ἄσκησις	88.5.
αспаζεσθε	ἀσπάζομαι	5.21; 88.6.
αспасμος	ἀσπασμός	71.8; 82.14; 109.8; 122.25; 128.5.
ασωματος	ἀσώματος	103.24.
αγλη	ἀλή	4.11.
αυτοκρατωρ	αὐτοκράτωρ	7.21; 20.24; 21.13; 22.13; <b>αγλ- ηουϋ</b> 22.24; 25.26; 52.22; 118.22.
βαптиστης	βαπτιστής	81.18.
βασανιζω	βασανίζω	61.4.
		74.16.



Coptic.	Greek etc.	Passages.
ΒΑΣΑΝΟΣ	βάσανος	19.26; 88.24.
ΒΑΣΙΛΙΚΟΝ	βασιλικόν	63.13; 123.20; 134.18.
ΒΗΛΛΟΝ	βῆλλον	66.22.
ΒΗΜΑ	βῆμα	127.3.
ΒΙΑ	βία	Ὡ ΒΙΑ̅̅̅ ΙΠ.14; ΙΙ3.9.
ΒΙΟΣ	βίος	30.11; 50.20; 76.24; ΙΙ3.14.
ΒΙΤΗΣ	πίθος (?)	41.13.
ΒΟΗΘΙΑ	βοήθεια	100.20; 101.7; 103.16; 108.13.
ΒΟΗΘΙΗ	βοηθέω	29.20; 31.6; 52.18; 68.26; 69.25; 88.16; 110.8; ΙΠ.7; ΙΙ4.2; 120.28; 123.16.
ΒΟΗΘΟΣ	βοηθός	11.26; 17.22; 26.4; 65.28; 73.24; 88.13; 107.20; ΙΙ4.14; ΙΙ9.25.
ΒΟΥΛΗ	βουλή	99.15; 100.18.
ΓΑΜΟΣ	γάμος	89.18; 120.8.
ΓΑΡ	γάρ	65.18; 74.16; 77.23; 81.19; 86.6; 88.19; 89.18; 90.3; 94.10; 95.26; 96.26; 98.14; 104.7; 107.27; 116.23; 118.6; 121.18; 122.5; 124.2; 125.7; 134.28; 135.1.
ΓΕΝΗΗ	καινή	89.25.
ΓΕΝΟΣ	γένος	8.9; 12.24; 13.17; 45.11; 55.17; 60.6; 65.17; 82.22; 90.14; 100.14; 101.20; 103.26; 119.12.
ΓΡΑΦΗ	γραφή	1.18; 4.5; 95.11; 118.14.
ΔΑΞΙΣ	τάξις	8.19; 24.12; 58.26.
ΔΕ	δέ	5.23; 32.12; 35.23; 43.1; 46.23; 51.18; 52.18; 56.1; 68.6; 70.25; 76.21; 77.2; 79.23; 82.13; 96.17; 109.22; 110.14; 114.2; 122.13; 123.5; 124.10; 127.4; 128.7; 129.3.

Coptic.	Greek etc.	Passages.
ΔΕΜΩΝ	δαίμων	73.5; 87.9; 101.27; 117.17; 122.17.
ΔΗΜΟΣΙΟΝ	δεμόσιον	76.27.
ΔΙΑΒΟΛΟΣ	διάβολος	63.7; 69.17; 73.26; 74.12; 77.16; 78.6; 89.12; 100.18; 101.19; 102.12; 103.12; 104.22; 105.25; 106.17; 107.12; 108.14; 109.3; 110.17; 114.10; 115.5; 117.12; 118.11; 120.17; 121.7; 122.27; 123.18; 134.11.
ΔΙΑΔΙΚΙΑ	διαδικιέω	56.20.
ΔΙΑΘΗΚΗ	διάθήκη	54.22.
ΔΙΑΚΟΝ } ΔΙΑΚΩΝ }	διάκων	83.8. 4.13; 85.24; 126.19.
ΔΙΑΚΩΝΟΣ	διάκονος	85.26.
ΔΙΑΚΩΝΗ	διακονέω	25.24; 27.4; 42.28; 45.24; 48.12; 52.13; 124.20; 125.28.
ΔΙΑΛΟΓΟΣ	διάλογος	63.15.
ΔΙΚΑΣΤΗΡΙΟΝ	δικαστήριον	88.14.
ΔΙΚΕΟΣ	δίκαιος	44.28; 54.6; 80.5; 88.19; 104.2.
ΔΙΟΙΚΙΤΗΣ	διοικητής	74.8.
ΔΙΠΛΟΥΝ	διπλόον	87.5.
ΔΙΠΗΝΟΝ	δειπνον	6.26; 11.6; 94.22.
ΔΩΡΕΑ	δωρεά	45.28; 51.7; 132.28.
ΔΩΡΟΝ	δῶρον	23.26; 24.4; 25.8; 26.8; 28.13; 29.7; 30.8; 31.25; 32.14; 33.8; 34.3; 42.18; 45.18; 48.9; 52.14; 54.4; 59.14; 107.23; 134.17. 58.10; 93.5; ΕΥΕΓΚΩΜΙΟΝ
ΕΓΚΩΜΙΟΝ } ΕΝΚΩΜΙΟΝ }	ἐγκώμιον	5.11.
ΕΘΝΟΣ	ἔθνος	93.1. 5.28; 64.22; ΜΕΤΕΘΝΟΣ 66.10.

Coptic.	Greek etc.	Passages.
ΕΚΚΛΗΣΙΑ	ἐκκλησία	22.19; 26.21; 34.15; 35.5; 42.7; 53.20; 83.17; 84.3; 85.21; 86.14; 87.6; 125.15; 127.6; 129.15.
ΕΛΑΧΙΣΤΟΝ	ἐλάχιστον	126.33.
ΕΛΕΥΘΕΡΟΣ	ἐλεύθερος	39.16.
ΕΛΕΦΑΝΤΙΝΟΝ	ἐλεφάντινον	126.18.
ΕΝΕΡΓΙΑ	ἐνέργεια	110.18.
ΕΝΕΡΓΙΗ	ἐνερέω	87.25.
ΕΝΙΩΧΟΣ	ἑνώχος	132.26.
ΕΝΟΧΟΣ	ἐνόχος	108.23.
ΕΝΤΟΛΗ	ἐντολή	90.13; 105.1; 111.24; 117.24; 11.26; 108.15; 121.19.
ΕΞΕΡΗΖΙΝ	ἐξήρῃσαι	133.10.
ΕΞΕΡΗΣΙΣ	ἐξήρησις	133.10.
ΕΞΩΡΙΖΙΝ	ἐξορίζω	93.3; 134.1.
ΕΠΑ	ε̅̅̅̅	93.1.
ΕΠΑΓΓΕΛΙΑ	ἐπαγγελία	15.19
ΕΠΙ ΔΕ	ἐπὶ δέ	107.27.
ΕΠΙ ΔΗ		67.26; 86.4; 102.22; 103.2; 108.20; 111.9; 114.22; 117.3; 120.16; 122.2; 124.18; 127.11.
ΕΠΙΒΟΥΛΗ	ἐπιβουλή	99.15; 110.14.
ΕΠΙΘΡΟΠΟΣ	ἐπίτροπος	48.5.
ΕΠΙΘΥΜΙΑ	ἐπιθυμία	18.2.
ΕΠΙΣΚΟΠΟΣ	ἐπίσκοπος	68.1; 69.1; 71.10; 72.8; 81.11; 82.1; 85.22; 86.18; 87.1; 88.9; 93.2; 125.16; 126.2; 127.4; 128.1; 129.15.
ΕΠΙΣΤΟΛΗ	ἐπιστολή	83.4; 87.20; 109.18.
ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΟΝ		83.15.
ΕΠΙΤΙΜΗ	ἐπιτιμάω	119.29; 120.1; 121.13.

Coptic.	Greek etc.	Passages.
ΕΡΑΔΡΙΟΝ	ἀρητήριον	42.10.
ΕΡΕΤΙΝ	ἐρωτάω	5.2; 6.9; 11.16; 23.15; 29.5; 99.17; 101.7; 108.13; 115.1; 120.18.
ΕΡΜΕΝΙΑ	ἐρμηνεία	49.14.
ΕΡΟΥΨΑΛΤΗΣ	ιεροψάλτης	93.21.
ΕΤΗΜΑ	αἴτημα	1.16; 24.1; 113.25.
ΕΤΙ ΔΕ	ἔτι δέ	75.3; 123.17.
ΕΥΑΓΓΕΛΙΟΝ	εὐαγγέλιον	53.5; 65.3; 73.16; 83.14; 90.15; 121.6.
ΕΥΓΕΝΗΣ	εὐγενής	103.10.
ΕΥΚΕΛΛΑ		41.7.
ΕΥΚΕΡΙΑ	εὐκαιρία	77.3.
ΕΥΣΕΒΗΣ	εὐσεβής	26.5; 28.20; 31.23; 34.4; 35.17; 36.3; 95.25; 106.23; 101.8; 119.6.
ΕΥΧΗ	εὐχή	13.8; 85.15.
ΕΦ ΟΣΟΝ	ἐφ' ὅσον	106.10.
ΕΧΜΑΛΩΣΙΑ	αἰχμαλωσία	134.16.
ΕΧΜΑΛΩΤΕΥΙΝ	αἰχμαλωτίζω	134.12.
ΕΧΜΑΛΩΤΟΣ	αἰχμάλωτος	134.9.
ΕΩΝ	αἰών	25.26; 47.28.
ΖΩΓΡΑΦΙΑ	ζωγραφία	112.28; 121.27.
ΖΩΓΡΑΦΙΝ	ζωγραφέω	99.21; 111.4.
ΖΩΓΡΑΦΟΣ }	ζωγράφος	99.4; 121.28.
ΖΩΚΡΑΦΟΣ }		98 1.
ΘΑΛΑΣΣΑ	θάλασσα	3.3.
ΘΑΝΕΘΕ	θανατόω	118 10.
ΘΑΡΙΝ	θαρσέω	100.23; 113.12; 123 12; ΘΑΡΠΙ (sic) 99.14.
ΘΕΟΔΟΚΟΣ	θεοτόκος	84.22; 90.21.
ΘΕΟΣΕΒΗΣ	θεοσεβής	34.16.

Coptic.	Greek etc.	Passages.
ΘΕΩΡΙΑ	θεωρία	127.17.
ΘΛΙΨΙC	θλίψις	24.21; 65.21; 88.24.
ΘΡΙΤΟΝ	τρίτον (?)	44.26; 45.13.
ΘΡΟΝΟC	θρόνος	7.16; 44.5; 53.9; 61.12; 126.18; 132.12.
ΘΥCΙΑ	θύσια	24.5; 26.20; 31.20; 49.4; 54.15; 59.11; 115.23; 118.21; 126.11.
ΘΥCΙΑCΤΗΡΙΟΝ	θυσιαστήριον	83.10; 129.18.
ΙΔΩΛΟΝ	εἶδωλον	80.13; 81.21; 82.25; 87.10; 134.5.
ΙΤΕ	εἶτε	25.11; 64.9; 84.15; 114.17.
ΚΑΖΟΦΥΛΛ- ΓΙΩΝ	καζοφυλάκιον	52.6; ΚΑΖΩΦΥΛΛΓΙΟΝ 52.2.
ΚΑΘΑΡΟC	καθαρός	20.15.
ΚΑΘΗΚΙΝ	καθηγόμεναι	71.21; 72.8; 85.13; ΚΑΘΗΓΙΝ 81.12.
ΚΑΘΟΛΙΚΟΝ	καθολικόν	83.16.
ΚΑΙ ΓΑΡ	καὶ γάρ	98.15.
ΚΑΛΙΝ	καλέω	77.22.
ΚΑΛΟC	καλός	24.7; ΚΑΛΟΥ 33.9.
ΚΑΛΩC	καλῶς	4.2; 5.24; 22.14; 32.3; 33.22; 36.23; 39.20; 40.3; 43.6; 71.1; 114.21.
ΚΑΝ	καὶ ἄν	8.6; 107.11; 122.10.
ΚΑΠΝΟC	καπνός	107.18.
ΚΑΡΠΟC	καρπός	88.2; 131.2.
ΚΑΤΑ	κατά	1.13; 7.25; 8.20; 10.21; 19.4; 23.24; 24.2; 26.19; 28.10; 31.21; 40.14; 42.3; 46.8; 47.12; 54.7; 65.3; 68.7; 71.7; 74.22; 77.3; 93.20; 96.8; 99.10; 103.11; 107.27; 114.21; 116.12; 117.2;

Coptic.	Greek etc.	Passages.
		121.24; 129.19; 130.27; 131.3; 133.16.
ΚΑΤΑΔΙΚΟΣ	κατάδικος	78.22.
ΚΑΤΑΚΙΟΝ	κατάγειον	76.11.
ΚΑΤΑΚΛΥΣΜΟΣ	κατακλυσμός	121.1.
ΚΑΤΑΛΑΛΙΑ	καταλαλιά	10.8; 89.7; 112.19.
ΚΑΤΑΠΕΤΑΣΜΑ	καταπέτασμα	113.18; 132.16.
ΚΑΤΑΡΑΚΤΗΣ	καταρράκτης	13.18; 128.14.
ΚΑΤΑΦΡΟΝΙΝ	καταφρονέω	97.13.
ΚΕ ΓΑΡ	καὶ γάρ	68.19; 80.4; 82.5; 99.26; 105.3; 109.20; 118.16; 127.23.
ΚΕ ΠΕΡ	καὶ πέρ	117.13.
ΚΕΛΕΥΙΝ	κελεύω	76.3; 79.17.
ΚΕΦΑΛΕΟΝ	κεφάλαιον	126.22.
ΚΛΗΡΙΚΟΣ	κληρικός	67.1.
ΚΛΗΡΟΝΟΜΙΑ	κληρονομία	26.12; 129.8.
ΚΛΗΡΟΝΟΜΙΝ	κληρονομέω	47.9; 107.23; 116.22; 117.27; 125.11.
ΚΟΙΤΩΝ } } ΚΩΙΤΩΝ }	κοιτών	41.19; 103.1; 104.24; 105.13; 106.5; 124.25; 125.3; 107.3; 111.2; 114.5; 126.16. 101.2; 102.24.
ΚΟΙΝΟΜΙΝ	οἰκονομέω	4.1; 13.22.
ΚΟΙΝΩΝΙ	κοινωνέω	75.20; ΚΩΙΝΩΝΙΝ 106.28.
ΚΟΛΑΣΙΣ	κόλασις	75.19; 88.16.
ΚΟΛΙΝ	κωλύω	132.17; ΚΩΛΙΝ 113.6.
ΚΟΛΛΑΡΙΟΝ	collarium	78.16.
ΚΟΛΥΜΒΗΘΕΡΑ	κολυμβήθρα	84.26; ΚΟΛΥΜΒΗΤΡΑ 85.10.
ΚΟΡΥΜΦΕΟΣ	κορυφαῖος	61.6.
ΚΟΣΜΟΣ	κόσμος	3.8; 6.12; 9.16; 10.11; 12.22;

Coptic.	Greek etc.	Passages.
		13.15; 24.21; 25.25; 26.16; 48.28; 51.17; 55.25; 90.19; 97.6; 105.25; 107.6; 121.11; 128.25.
ΚΟΣΜΙΚΟΝ	κοσμικόν	108.18.
ΚΟΣΜΗΣΙΣ	κόσμησις	26.15; 104.10; 106.21; 121.28.
ΚΟΥΛΑΤΩΡ	curator	104.16; 106.5; 107.3; 108.5; 109.25.
ΚΡΑΝΙΟΝ	κρανίον	131.22.
ΚΡΙΣΙΣ	κρίσις	97.1; 118.19.
ΚΡΙΤΗΣ	κριτής	15.25.
ΚΥΒΩΤΟΣ	κιβωτός	2.21; 3.11; 13.16; 54.19; 58.11.
ΚΥΘΑΡΑ	κιθάρα	16.11; 94.1.
ΚΥΡΙ	κύριος	39.19; 43.7; 45.21; 103.23.
ΚΥΡΙΑΚΗ	κυριακή	18.21; 63.8; 64.25.
ΚΥΡΙΞ	κήρυξ	84.12.
ΛΑΚΚΟΣ	λάκκος	18.7.
ΛΑΜΠΑΣ	λαμπάς	115.22.
ΛΑΟΣ	λαός	15.17; 17.4; 26.26; 33.9; 55.11; 60.21; 61.15; 95.26; 111.18; 114.19.
ΛΕΠΤΟΝ	λεπτόν	52.5.
ΛΟΓΙΣΜΟΣ	λογισμός	107.10.
ΛΟΓΟΣ	λόγος	2.6; 5.13; 60.23; 61.13; 63.1; 95.7; 96.14; 97.12; 132.22.
ΛΟΓΧΗ	λόγχη	89.8.
ΛΟΙΠΟΝ	λοιπόν	73.9; 74.2; 81.28; 80.10; 89.25; 90.16; 97.4; 100.5; 103.19; 104.15; 115.26; 113.25; 117.19; 120.7; 135.2.
ΛΥΜΗΝ	λυμήν	3.1; 98.2.

Coptic.	Greek etc.	Passages.
ΛΥΜΗΗ		3.1; 84.28; 85.8; 100.11; 111.3; 112.14.
ΛΥΧΝΙΚΟΗ	λογχνικόν	66.26.
ΜΑΘΗΤΗΣ	μαθητής	65.8; 109.6.
ΜΑΚΑΡΙΑ	μακαρία	28.21; 32.2; 129.2.
ΜΑΚΑΡΙΣΜΟΣ	μακαρισμός	52.7; 115.21.
ΜΑΚΑΡΙΟΣ	μακάριος	93.8; 103.5; 104.17; 105.20; 106.27; 110.11; 115.20; 116.20; 117.23; 124.20; 126.27; 127.1; 130.16.
ΜΑΛΙΣΤΑ	μάλιστα	4.7; 21.25; 34.15; 39.28; 122.18.
ΜΑΛΛΟΗ	μᾶλλον	117.15; 133.6.
ΜΑΠΠΑ	μάππα	83.12.
ΜΑΡΓΑΡΙΤΗΣ	μαργαρίτης	115.11.
ΜΑΡΤΥΡΙΑ	μαρτυρία	19.27.
ΜΑΡΤΥΡΟΣ	μάρτυρος	19.20; 61.4; 65.21; 88.22.
ΜΑΧΕΡΑ	μάχαιρα	14.15.
ΜΕΔΡΙΤΗΣ	μετρητής	41.14.
ΜΕΛΕΤΑΗ	μελετάω	133.27.
ΜΕΗ	μέν	119.1.
ΜΕΡΟΣ	μέρος	34.22; 113.28.
ΜΕΣΙΤΗΣ	μεσίτης	8.18.
ΜΕΤΑΝΟΙΑ	μετάνοια	54.12.
ΜΕΤΡΟΗ	μέτρον	134.25.
ΜΗΠΟΤΕ	μήποτε	2.18; 3.12; 20.11; 21.22; 25.12; 29.22; 30.16; 32.13; 46.13.
ΜΗΠΩΣ	μήπως	3.10; 69.6; 116.26; 121.13.
ΜΗΤΕ	μήτε	31.24.
ΜΟΝΑΧΗ	μοναχή	120.20; ΜΟΥΝΑΧΗ 101.26; 102.5; 103.13; 106.17; 107.25.
ΜΟΥΝΑΧΟΣ	μοναχός	88.7.



Coptic.	Greek etc.	Passages.
ΜΟΥΝΑΣΤΗ- ΡΙΟΝ	μοναστήριον	133.21.
ΜΟΝΟΝ	μόνον	106.20.
ΜΟΡΦΗ	μορφή	110.3; 112.27.
ΜΟΥΣΙΚΟΝ	μουσικόν	94.1.
ΜΥΣΤΗΡΙΟΝ	μυστήριον	26.27; 33.27; 42.20; 72.5; 86.9; 90.24.
ΝΗΣΟΣ	νήσος	14.25; 93.2; 95.25; 96.25; 125.20; 129.24; 130.11; 133.3; 134.2.
ΝΟΗΜΑ	νόημα	95.11.
ΝΟΜΙΣΜΑ	νόμισμα	67.25.
ΝΟΜΟΣ	νόμος	108.21.
ΝΟΥΣ	νόος	95.13.
ΝΥΜΦΙΝ	νυμφιάω	59.21.
ΟΙΚΟΝΟΜΙΑ	οικονομία	66.23.
ΟΙΚΟΝΟΜΙΝ	οικονομέω	132.7.
ΟΙΚΟΝΟΜΙΟΣ	οικονόμος	28.25; 34.1.
ΟΙΚΟΥΜΕΝΗ	οικουμένη	115.24; 133.6.
ΟΛΟΣΗΡΙΚΟΝ	όλοσηρικόν	85.13.
ΟΜΟΛΟΓΙΝ	όμολογέω	108.4; 124.7.
ΟΜΟΘΥΣΙΟΣ	όμοούσιος	10.25; 61.19; 91.3.
ΟΡΘΙΝΟΝ		67.2.
ΟΡΘΟΔΟΞΟΣ	όρθόδοξος	xi.8
ΟΡΦΑΝΟΣ	όρφανός	23.4; 27.2; 72.22; 90.2.
ΟΥΔΕ	οὐδέ	4.3; 10.6; 13.20; 32.26; 37.5; 42.17; 46.27; 86.5; 105.22; 108.18; 118.14; 122.3.
ΟΥΝ	οὖν	1.17.
ΠΑΘΟΣ	πάθος	118.12.
ΠΑΛΕΑ	παλαιά	89.24.

Coptic.	Greek etc.	Passages.
ΠΑΛΙΝ	πάλιν	23.22; 53.28; 119.7.
ΠΑΛΑΤΙΟΝ	παλάτιον	134.8; ΠΑΛΛΑΤΙΟΝ 6.20; 84.2; 104.8; 106.22; 134.22; ΠΑΛΛΑ- ΔΙΟΝ 11.11.
ΠΑΝΤΟΚΡΑΤΩΡ	παντοκράτωρ	100.15; 105.17; 115.27; 132.12.
ΠΑΝΤΩΣ	πάντως	64.10.
ΠΑΡΑ	παρά	101.18; 104.2; 131.24.
ΠΑΡΑΒΑΣΙΣ	παράβασις	54.13; 69.11.
ΠΑΡΑΒΕΝΙΝ	παραβιάζομαι	11.25; 106.26; 108.24; ΠΑΡΑ- ΒΑΝΙΝ 111.23.
ΠΑΡΑΒΟΛΗ	παραβολή	93.19.
ΠΑΡΑΔΙΣΟΣ	παράδεισος	11.25; 111.25.
ΠΑΡΑΘΗΚΗ	παραθήκη	98.5; 100.17.
ΠΑΡΑΝΟΜΙΑ	παρανομία	112.3.
ΠΑΡΑΝΟΜΟΣ	παράνομος	18.17.
ΠΑΡΘΕΝΟΣ	παρθένος	55.21; 60.24; 84.21; 90.20; 95.1; 96.10; 101.28; 102.5.
ΠΑΡΟΥΣΙΑ	παρουσία	63.4; 83.19; 126.5.
ΠΑΡΡΗΣΙΑ	παρρησία	8.16; 21.1; 24.22; 60.7.
ΠΑΤΡΙΑΡΧΗΣ	πατριάρχης	5.27; 13.26; 14.20; 61.4; 63.1.
ΠΑΤΡΙΚΙΟΣ	πατρίκιος	75.9; 76.17.
ΠΕΔΑΛΟΝ	πέταλον	99.7.
ΠΕΛΑΓΟΣ	πέλαγος	2.19; 58.8; 119.5.
ΠΙΡΑΖΙΝ	πειράω	121.8; 124.9.
ΠΙΡΑΣΜΟΣ	πειρασμός	77.19.
ΠΙΣΤΕΥΙΝ	πιστεύω	59.25; 115.25.
ΠΙΣΤΟΣ	πιστός	31.22; 36.18; 39.7; 68.12.
ΠΛΑΤΙΑ	πλατεΐα	77.26.
ΠΛΗΝ	πλήν	9.21; 24.8; 33.24; 51.26; 53.26; 57.12; 58.22; 68.4; 73.18; 97.23; 100.3; 120.13.

Coptic.	Greek etc.	Passages.
πληροφοριη	πληροφορέω	97.24.
πολεμος	πόλεμος	48.1.
πολις	πόλις	66.13; 67.6; 68.20; 69.4; 70.7; 72.15; 73.8; 74.5; 78.2; 80.2; 80.28; 83.21; 84.3; 85.1; 87.8; 123.6; 125.17; 133.25.
πονηρια	πονηρία	78.10.
πορνια	πορνεία	22.21; 89.12; 112.18.
ποτηριον	ποτήριον	2.8; 83.11.
πραγματα	πραγματεία	66.8.
πραγματευ- της	πραγματευ- τής	63.12; 66.5; 67.13; 68.14; 69.14; 71.25; 72.10.
πραξις	πράξις	72.25; 83.15.
πρεπι	πρέπιω	20.10; 26.25; 40.27; 90.22; 91.1.
πρεσβεγιν	πρεσβεύω	6.19; 30.2; 57.21; 60.11; <b>πρεφερ- πρεσβεγιν</b> 4.21; 56.4; 59.17.
πρεσβεγτης	πρεσβευτής	88.27.
πρεσβια	πρεσβεία	60.25.
πρεσβυτερος	πρεσβύτερος	83.8; 85.23; 88.10; 126.19; 127.15.
πρετα	praeda	74.6; 75.15; 76.8.
προδομαρτυ- ρος	προτομάρτυ- ρος	19.6.
προδρομος	πρόδρομος	61.4.
πρόνοια	πρόνοια	
προκοπτин	προκόπτω	86.19.
προσευχη	προσευχή	16.6; 22.20; 49.20; 108.3.
προσευχηςθι	προσεύχο- μαι	16.3.

Coptic.	Greek etc.	Passages.
ΠΡΟΣΚΥΝΗΣΙΣ	προσκύνησις	61.17; 91.1.
ΠΡΟΣΚΥΜΙΝ	προσκυνέω	102.6.
ΠΡΟΣΤΑΤΗΣ	προστάτης	29.28; 30.1; 31.3; 32.12; 39.7; 57.11.
ΠΡΟΣΦΕΡΙΝ	προσφέρω	86.2.
ΠΡΟΣΦΟΡΑ	προσφορά	34.22; 35.4; 40.8; 41.6; 85.28; 86.7; 96.10; 97.13; 114.18; 116.24; 118.15; 120.10
ΠΡΟΦΗΤΕΥΙΝ	πρόφημι	133.17.
ΠΡΟΦΗΤΗΣ	προφήτης	7.7; 17.7; 18.1; 25.1; 61.6; 64.19; 94.5; 118.20; 132.20.
ΠΡΟΦΗΤΙΑ	προφητεία	18.1.
ΠΡΟΞΕΡΕΣΙΣ	προαίρεσις	33.23; 34.8; 39.13; 44.2; 51.24.
ΠΩΣ	πῶς	13.5; 20.19.
ΡΩΜΕΟΣ	Ῥωμαῖος	78.25; 81.9; 118.9.
ΣΑΛΠΙΓΓΟΣ	σάλπιγγος	128.20.
ΣΕΡΚΙΝΟΝ	σάρκινον	4.10; 94.28.
ΣΑΡΞ	σαρξ	3.28; 10.1; 16.10; 19.4; 55.20; 58.23; 56.28; 82.15; 93.22; 94.15; 109.14; 133.13.
ΣΕΡΑΦΙΜ	σεραφῖμ	7.16; 34.28.
ΣΚΑΝΔΑΛΟΝ	σκάνδαλον	9.22; 25.14; 69.8.
ΣΚΕΠΑΣΜΑ	σκέπασμα	83.13.
ΣΚΕΠΗ	σκέπη	37.15.
ΣΚΕΥΟΣ	σκεῦος	40.25; 56.22; 74.10.
ΣΟΦΟΣ	σοφός	16.22; 33.18; 84.26; 98.15; 99.4.
ΣΠΟΔΑΖΙΝ	σπουδάζω	20.7; ΣΠΟΤΑΖΙΝ 52.10.
ΣΠΟΥΔΗ	σπουδή	2.5; 26.23; 35.10; 42.23; 59.15; 60.12; 82.8; 86.27.
ΣΤΑΥΡΟΣ	σταυρός	95.7; 111.22; 113.3; 115.13; 121.23; 122.2; 123.22; 128.23.

Coptic.	Greek etc.	Passages.
CTAYPOΦΩPOC	σταυροφόρος	61.11.
CTAYPΩNIN	σταυρώω	18.18; 65.6.
CTEΦANOC	στέφανος	19.5.
CTEΦANOY	στεφανόω	66.21.
CTOΛH	στολή	9.4; 20.11; 22.18; 42.6; 52.27; 112.28; 128.28; 129.3.
CTOΛIZIN	στολίζω	134.14.
CTPATEYMA	στράτευμα	107.15; 118.7.
CTPATYΛATHC	στρατηλάτης	36.28; 78.24; 95.27; 96.4; 98.28; 100.1; 101.9; 102.4; 104.1; 106.27; 117.24; 124.21; 127.2.
CTYΓΛOC	στυλος	130.3.
CYΓΓENHC	συγγενής	19.4; 43.26; 46.2; 103.25; 106.13; CYNRENHC 5.15.
CYMBALON	σύμβαλον	94.1.
CYMMENIN } CYMNHII }	συμμένω	83.18. 104.12.
CYMFONIA	συμφωνία	32.4.
CYMHPEΛION	συμφέλλιον	126.18.
CYNAΓECΘE	συνάγω	64.17.
CYHAZIC	συναξίς	72.4; 87.7; 125.24; 129.15.
CYHHΔECIC	συναιτησίς	26.17; 35.11.
CYHHΘIA	συνήθεια	31.21; 42.5; 48.24; 129.19.
CYHΘHKH	συνθήκη	106.26.
CYHKΛHTIKH	συγκλητική	93.12; 95.23; 96.19; 101.11; 102.3; 103.10; 104.4; 105.26; 109.3; 110.1; 113.9; 114.18; 121.5; 124.16; 128.18; 129.2.
CYHXΩPHCIC	συγχώρησις	21.3; 134.2.
CYHXΩPIN	συγχωρέω	124.3.
CΦPAPIZIN	σφραγίζω	18.7; 19.1; 110.15; 131.27.

Coptic.	Greek etc.	Passages.
ϢΦΡΑΓΙϢ	σφραγίς	18.8; 45.8; 82.4; 122.12.
ϢΧΗΜΙΑ	σχῆμα	101.26; 102.13; 108.16.
ϢΩΜΑ	σῶμα	2.7; 4.23; 10.1; 20.12; 22.1; 23.6; 34.15; 45.25; 53.23; 72.6; 78.4; 89.11; 93.9; 97.25; 98.6; 99.15; 103.9; 104.18; 105.11; 106.7; 107.21; 110.12; 118.1; 127.21; 128.6; 129.6; ΑΤϢΩ- ΜΑΤΟϢ β1.1.
ϢΩΤΗΡ	σωτήρ	2.10; 10.22; 30.3; 31.7; 34.28; 51.28; 56.8; 64.5; 90.27; 109.5; 121.8.
ΤΑΓΜΑ	τάγμα	7.14; 9.8; 20.1; 24.11.
ΤΑΛΕΠΩΡΟϢ	ταλαίπωροϢ	97.18; 127.3.
ΤΑΠΑΝΗ	δαπάνη	41.11; 43.1.
ΤΕΛΙΟϢ	τέλειοϢ	67.19.
ΤΕΡΜΗϢ		85.21; 37.21; 38.16; 46.6.
ΤΙΜΗ	τιμή	126.15.
ΤΟΛΜΑΝ	τολμάω	5.26; 6.4; 21.6; 80.2; 81.17; 123.28; 133.28.
ΤΟΠΟϢ	τόποϢ	63.17; 67.1; 69.27; 71.20; 72.11; 87.2; 95.26; 114.19; 129.15; 130.25; 131.11.
ΤΟΤΕ	τότε	3.3; 27.6; 76.18.
ΤΡΑΠΗΖΑ	τράπεζα	10.19; 23.1; 35.6; 42.4; 83.11; 88.10.
ΤΡΙΑϢ	τριάϢ	93.15.
ΤΡΙϢΜΑΚΑΡΙΟϢ	τρισμακάριοϢ	96.24.
ΤΡΟΧΟϢ	τροχός	128.21.
ΤΥΠΟϢ	τύποϢ	86.6; 123.22.
ΦΑΝΟϢ	φανός	66.21; 101.4; 131.26.



Coptic.	Greek etc.	Passages.
ΦΙΛΟΝΟΜΟΣ	φιλόνομος	67.2.
ΦΙΛΟΠΟΝΟΣ	φιλόπωνος	72.16; 83.9.
ΦΩΡΙΝ	φορέω	90.3; 94.19; 102.13; 108.19; 110.3; 120.14; 121.18; 123.20; 128.23; ΦΩΡΙΝ 9.2.
ΦΥΛΑΚΤΗΡΙΟΝ	φυλακτήριον	133.27.
ΦΥΣΙΑΛΟΓΟΣ	φυσιολόγος	119.8.
ΦΥΣΙΣ	φύσις	46.28; 133.25; 134.3.
ΧΑΛΙΝΟΥΣ	χαλινός	119.4.
ΧΑΛΚΩΝ		131.7.
ΧΑΜΟΣ	χαμός	36.16.
ΧΑΡΑΚΤΗΡ	χαρακτήρ	99.5; 100.7; 100.28; 121.25; 124.24; 125.1.
ΧΑΡΙΖΕΘΕ	χαρίζομαι	113.20.
ΧΑΡΙΣ	χάρις	54.26.
ΧΑΡΤΗΣ	χάρτης	17.27.
ΧΕΡΕ	χαῖρε	8.7; 36.17; 115.19.
ΧΕΡΕΤΕ	χαιρετίζω	81.19.
ΧΕΡΕΤΙΣΜΟΣ	χαιρετισμός	8.12.
ΧΕΡΟΥΒΙΜ	Ⲭⲏⲣⲏ	7.16; 34.29.
ΧΗΡΑ	χήρα	23.4; 27.3; 52.4; 72.21; 90.2; 99.27.
ΧΙΜΩΝ	χειμών	69.20.
ΧΙΩΝ	χιών	65.10.
ΧΟΓΚΗ	κόγχη	129.22.
ΧΟΛΗ	χολή	100.2.
ΧΡΗΜΑ	χρήμα	26.13; 46.21; 47.9; 52.1; 106.20; 118.8; 126.25.
ΧΡΙΑ	χρεία	38.3; 39.1; 43.16; 89.28; 90.3; 103.9; 107.7; 114.17; 133.12.

Coptic.	Greek etc.	Passages.
ΧΡΗΣΤΙΑΝΟΣ	Χριστιανός	67.6; 68.4; 69.13; 70.1; 71.9; 75.18; 89.14.
ΧΥΡΟΔΟΜΗΝ	χειροτονέω	85.21.
ΧΩΡΑ	χώρα	24.10; 27.15; 66.13; 68.15; 72.17; 74.14; 79.27; 81.12; 83.7; 86.8; 87.22; 133.26; ρΕΜΗΤ- ΧΩΡΑ 66.6.
ΧΩΡΙC	χωρίς	8.18; 15.9; 26.23; 30.15.
ΧΩΡΟC	χορός	7.11; 8.19; 19.19; 60.28; 61.10; 65.14.
ΨΑΛΗΝ	ψάλλω	16.17; 129.7; ρΕΦΕΡΨΑΛΗΝ 64.20.
ΨΑΛΜΟC	ψαλμός	105.7.
ΨΑΛΜΩΔΟC	ψαλμῳδός	63.22; 83.9.
ΨΑΛΜΩΔΙΑ	ψαλμῳδία	16.16.
ΨΑΛΤΗΡΙΟΝ	ψαλτήριον	83.14.
ΨΥΧΗ	ψυχή	3.4; 4.22; 20.8; 21.10; 27.5; 32.6; 33.21; 43.23; 55.21; 71.15; 79.25; 80.21; 86.23; 89.11; 97.3; 98.14; 116.21; 127.3; 129.1; 134.20.
ΖΑΡΑ	ἄρα	5.9; 131.4.
ΖΑΡΜΑ	ἄρμα	128.22.
ΖΕΛΛΗΝΟC	Ἕλληγν	66.9.
ΖΕΛΠΙC	ἐλπίς	9.9; 27.23; 29.23; 32.1; 48.28; 98.12; 99.25; 100.21; 118.2.
ΖΕΞΙC	ἕξις	24.21.
ΖΕΡΕCΙC	αἵρεσις	27.20.
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